



# Removal of Wrong Views



A General Synopsis of the  
“Introduction to the Middle”  
and  
Analysis of the Difficult Points  
of each of its Subjects

by Go bo Rab 'Byams pa Bsod nams Seng ge

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#### A STATEMENT FROM THE FOUNDER, KHENPO APPEY RINPOCHE

For many years I have hoped to give sincerely interested foreigners an opportunity to study Buddhism. For this reason I began, with the support of benefactors and Dharma friends, to construct a building for housing a new International Buddhist Academy

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## Preface

For the English speakers, the scholar Dr. Tashì Tsering and the German scholar Jürgen Stöter-Tillmann have made translations of three commentaries composed by the Reverend Red mda'ba gzhon nu blo gros, viz, his commentaries on the Madhyamaka texts "Root Wisdom", "Four Hundred" and "Entry into the Middle", and – at the persistent request of Lama Wangchuk – of the commentary on the "Entry into the Middle", "Removal of Wrong Views" composed by the Omniscient Go bo rab 'byams pa bsod nams seng ge.

I am delighted at their excellent work accomplished with diligence, energy and supreme motivation for the sake of the Victor's teaching and all living beings; all the more so because in the region of Tibet, the two authors of the commentaries are scholars of great renown and their commentaries, being analysis resistant, are also unsurpassed in regard to the fineness of their elucidations. Thus, if one has engaged in perusing and studying these in the proper way, the import of the words of the Madhyamaka texts, as it really is, will be comprehended.

Therefore, since the benefit is great if translators express them accordingly, I would also like to bear in mind the kindness of their deeds.

Khenpo Appey, 31.7.2005

## *Translators' Note*

We offer this translation of the great Go bo rab 'byams pa bsod nams seng ge's "Lta ba ngan sel" in the hope that it will contribute to the understanding of the Madhyamika philosophy of Buddhism.

The original text was composed by Go bo rab 'byams pa bsod nams seng ge (1429 – 1489), in a period of time which was crucial for the intellectual life of Tibet. The author painstakingly exposes the incompleteness of many early and contemporary interpretations of Madhyamika and, resorting to reference and reasoning, embarks on the delicate undertaking of presenting its authentic view.

He does this on the basis of Candrakirti's "Introduction to the Middle", employing relevant sections of that text to disprove wrong views and to establish the correct ones.



Lama Wangchuk intimated to us, the translators, that he wished to have the Tibetan text rendered into English. The difficulty of this task notwithstanding, the Ven. Dr. Tashi Tsering, senior lecturer at the CIHTS and Head of its Sakya department, thereupon wrote a draft which then proved to be the indispensable basis of the final translation produced by me between 2002 and 2004, in Indonesia. This translation was cross-checked by Dr. Tashi Tsering in India; and after having discussed seemingly ambiguous terms and passages and having made appropriate alterations to the text, we had it computerized at the International Buddhist Academy, Kathmandu, Nepal.

Thus we should like particularly to thank Lama Wangchuk without whose persistent encouragement and financial support this translation could not have materialized.

An additional measure of thanks is due to the most VEN. KHENPO APPEY RINPOCHE, who not only, from the very outset, showed a keen interest in our undertaking and, as Director of the IBA, afforded us many of the material conditions conducive to its successful completion, but also, his busy schedule, age and state of health notwithstanding, graciously spent some effort in introducing this “Removal of Wrong Views”.

We also thank Tenzin Dakpa, secretary of the IBA, for having computerized the text of the English translation.

For the sake of simplicity, and due to the fact that many Sanskrit terms, such as nirvana, etc., are already listed – without diacritical marks – in dictionaries of current English, we have dispensed with diacritics altogether in the transliteration of Sanskrit words.

The numbers in brackets, interspersed in the text, indicate the respective pages of the Tibetan text published by the CIHTS, which served as the basis of our translation.

In view of the subtlety of the points discussed in the “Removal of Wrong Views”, the intricacy of the issues involved and the linguistic disparities due to the author’s tendency to draw upon texts deriving from various epochs in the philosophical development of India and Tibet, we lay no claim to having produced an ultimately perfect translation, and beg the readers to be indulgent to whatever imperfection might still obtain in the work presented here.

Jürgen Stöter-Tillmann

IBA, Kathmandu, Nepal





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by

**Go bo Rab 'Byams pa Bsod nams Seng ge**

Translated by

Ven. Dr. Tashi Tsering

and

Jürgen Stöter-Tillmann



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**REMOVAL OF WRONG VIEWS, A GENERAL  
SYNOPSIS OF THE “INTRODUCTION TO THE  
MIDDLE” AND ANALYSIS OF THE DIFFICULT  
POINTS OF EACH OF ITS SUBJECTS**

**I bow devoted to the Teacher and the Supreme Deity, Saviour  
Manjushri!**

## Prologue

I bow to the perfect Buddha, that supreme of all expounder, who taught that the dependently originated has no cessation but ceases (conventionally), and that while it is ceasing it has no cessation; arising, and so on, also being like this. And who taught, for the sixteen<sup>1</sup>

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<sup>1</sup> the sixteen extremes are the eight mentioned in Nagarjuna's salutatory verse in MMK, and their respective eight non-existences

extremes, the complete appeasing of the elaborations of discursive thought, peace<sup>2</sup>.

Victory to Nagarjuna, the lion of expounders, who made the unsurpassed vehicle flourish by scaring away the deer of the extremists with his lion roar of emptiness.

I prostrate before Candrakirti, whose fame (kirti), since he illuminated the garland [4] of the water-lilies of Nagarjuna's presentations with the moon (candra) rays of his excellent elucidations, pervades the three realms of existence.

Fearing the garland of the words of his tradition, the blue colour of the middle of the ocean, millions of pretentious scholars have failed to gain access to the fathomless.

(But) one whose intellect firmly holds to reference and reasoning, (like) a captain to his boat, and is then well moved by the superior intention, (like) a boat by the wind, is bound to obtain the jewel of the profound meaning.

---

<sup>2</sup> the eight lines of the Tibetan text, except for the modified lines 2, 3, 4 and 5, match with Nagarjuna's salutatory verse in his MMK, and obviously derive from it

# Introduction

The matter to be expounded now is the treatise “Introduction to the Middle”, composed by the illustrious Candrakirti, who in his brilliant exposition of the subject of emptiness is unrivalled. This treatise explains the intention of the “Ten Stages Sutra”, and it also introduces to the “Root Wisdom”<sup>3</sup>, the treatise on the middle by the holy master Nagarjuna.

## THE MEANING OF THE NAME

“In Sanskrit: Madhya...” etc.<sup>4</sup> (Title)

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<sup>3</sup> MMK

<sup>4</sup> here- and throughout this work - the commentator Go bo Rab ‘Byams pa Bsod namg gc only pronounces the first word (s) of the respective portion of the basic text he is going to elucidate, that rest being implied through the “etc”. So the reader would be well advised to separately procure a copy of the basic text - either in Tibetan or translated - unless, of course, he is able to fully memorize it. all those fragments of the basic text, occurring in this treatise, will be underlined in the following translation



## THE MIDDLE TO WHICH (THE WORK) INTRODUCES

There are two: the middle [5] in terms of the referent to be expressed, (which is) the sphere of Reality<sup>5</sup> bare of all conceptually elaborated extremes; and the middle in terms of the expressing words, (that is), the group of texts which teach this as expressible subject. This (treatise) is (part of) the latter. Again, that (group of texts consists of) speeches of (Buddha) such as the "Transcendent Wisdom Hundred Thousand", and of treatises such as the "Root Wisdom", and, again, this (treatise) is (part of) the latter, for the autocommentary<sup>6</sup> states:

*"...because I wish to compose the 'Introduction to the Middle' in order to introduce to the 'Treatise of the Middle'".*

---

<sup>5</sup> Dharmadhatu, which, of course, is not the reality perceived by the naive realists, but, according to various western and Indian scholars, is rather synonymous with: ultimate sense, fundamental source of all things, apex of being, supreme end, all encompassing matrix. etc.

<sup>6</sup> MABh, which is Candrakirti's commentary on his MA

<sup>7</sup> MMK

## THE PROCEDURE OF INTRODUCING (TO THE MIDDLE)

By way of explaining in (terms of) consequence, a particularly sublime method of interpreting the import of the theses – copiously advanced in that “Treatise of the Middle” – which negate a real arising, such as an arising according to the four alternatives, and so on, is demonstrated in the “Introduction (to the Middle)”, namely in the sixth generation of the mind (of enlightenment). Or, after in that “Treatise (of the Middle)” the aspect of the view, or wisdom, predominates whereas the aspect of the extensive, or that of the means, is not directly but only implicitly taught, this (“Introduction to the Middle”) clearly explains the three things to be practiced at the stage of an ordinary person, laid down in the “Jewel Garland”<sup>8</sup>,

*“Its roots are a mind of enlightenment as stable as Mount Meru, compassion equal to the directions in extent, and spontaneous wisdom not based upon duality”;*

and (it clearly explains) the practices of the ten grounds at the stage of a Bodhisattva, laid down there in the following way,

*“Just as in [6] the Hearers’ Vehicle the eight grounds of a Hearer are set forth, so in the Great Vehicle the ten grounds of a Bodhisattva.”*

---

<sup>8</sup> RA

Therefore, in accordance with this, it introduces by way of both the profound and the extensive. Thus, there is the following statement in the text<sup>9</sup>,

*“A person versed in the modes of the profound and the extensive will gradually attain the ground ‘Utterly Joyful’. (Therefore), one who aspires after this should learn their meaning.”*

Or it introduces by way of both sermons and essential instructions, as stated (by Candrakirti),

*“The monk Candrakirti set forth this system after having compiled it from centrist treatises, in conformity with sermons and essential instructions”<sup>10</sup>, “<sup>11</sup>*




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<sup>9</sup> MA, VI, 7bcd

<sup>10</sup> the sermons being Buddhas discourses, and the essential instructions being those of the teacher of Nagarjuna's lineage

<sup>11</sup> MA, XIII, 1

# The Main Text

## Introduction of the Main Text

### THE TRANSLATORS' REVERENCE

“Manjushri...” etc.

### THE CONTENT OF THE TEXT

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#### A) EXPLANATION OF THE INTRODUCTORY SECTION, THE EXPRESSION OF PRAISE

- a) Explanation of the reason for extolling compassion
  - a) Among the four persons it is the Bodhisattva who is celebrated
  - b) Demonstration of the three causes of such a Bodhisattva
  - c) Demonstration that compassion is pivotal among them
- b) The actual extolling of (such) a reason

- B) EXPLANATION OF THE CONTENT PROPER OF THE TEXT,  
THE OBJECT OF THE INTRODUCTION
- C) EXPLANATION OF DEEDS, WHICH CONCLUDES THE  
CONTENT OF THE TEXT
- 

## EXPLANATION OF THE INTRODUCTORY SECTION, THE EXPRESSION OF PRAISE

### EXPLANATION OF THE REASON FOR EXTOLLING COMPASSION

AMONG THE FOUR PERSON IT IS THE BODDHISATTVA WHO  
IS CELEBRATED

“Hearers...” etc. (I, 1)

The introductory commentary<sup>12</sup> on this states,

*“... for perfect Buddhas and also Bodhisattvas have explained from the outset that a Transcendent Destroyer and Possessor is worthy of being praised, foremost, for His great compassion, the first sublime cause of Buddhahood, which has the characteristic of protecting*

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<sup>12</sup> this refers to that section of Candrakīrti's autocommentary which introduces the respective stanzas of the basic text

*immeasurable unprotected living beings incarcerated in the prison of cyclic existence."*

---

a) The manner in which Hearers and Self-Buddhas proceed from Buddha

- a) The actual manner of proceeding
- b) Examination of a doubt about it
- c) The meaning of the words "Hearer" and "Self Buddha"

- b) The manner in which Buddha proceeds from a Bodhi- sattva
  - c) Praiseworthiness of Bodhisattvas on account of this
- 

## THE MANNER IN WHICH HEARERS AND SELF-BUDDHAS PROCEED FROM BUDDHA

### THE ACUTAL MANNER OF PROCEEDING

Hearers and Self-Buddhas proceed from the Transcendent Destroyer and Possessor, the Lord of the Mighty, for [8] it is by way of the stages of learning, pondering and cultivating the import of the dependent origination correctly demonstrated by Him that they will, in conformity with their (own) superior intention, accomplish the enlightenment of Hearers and Self-Buddhas.



## EXAMINATION OF A DOUBT ABOUT THIS

One may say: "This is so for (those who obtain) peace in this life; but how can it be so for the other Hearers, or Self-Buddhas?"

Even though these cannot yet attain nirvana<sup>13</sup> in this present life in spite of the fact that through the study of the teaching of dependent origination in this life they have already become expert in ultimacy, they will, nevertheless, definitely also attain it in another life, just as an evolutionary action, (whose fruit) will definitely be experienced, fructifies in another life. Thus, the "Four Hundred"<sup>14</sup> states:

*"Even if one cognizant of Thatness does not attain nirvana in this life, he definitely will, without effort, attain it in another, as exemplified by an evolutionary action."*

Therefore, those who belong to the category of a Self-Buddha also manifest in the physical body of their last existence a self-arisen enlightenment, at a place where there are no Buddhas and Hearers, after they had for a hundred eons learned the doctrine of dependent origination from Buddha. For this reason, they proceed from Buddha. Accordingly, the "Root of the Middle"<sup>15</sup> states,

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<sup>13</sup> literally: that which has gone beyond affliction. The term nirvana has been chosen here because, like karma, Buddha, etc., it is already listed in dictionaries of current English, which means, no matter how coarse the perception of its meaning might be, it is already integrated into the English

<sup>14</sup> CS VIII, 22

<sup>15</sup> MMK, XVIII 12

*"When [9] perfect Buddhas have not appeared and the Hearers are also gone, the spontaneous wisdom of a Self-Buddha proceeds without support."*

## THE MEANING OF THE WORDS "HEARER" AND "SELF-BUDDHA"

One may ask: "Why are they called 'Hearer' and 'Middle Buddha'<sup>16</sup>?"

"Hearer", because they make others "hear" the result which they have obtained through having "heard" authentic instructions, the mode of making them "hear" it being in accordance with what occurs (in texts), viz.

*"In this way, I have done what is to be done", "I do not know an existence other than this", etc.*

Or they are Hearers because they proclaim the path of the perfect Buddha, after having "heard" it from the Thus-Gone, to those who aspire after it, as is declared in the "White lotus of the Holy Law"<sup>17</sup>,

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<sup>16</sup> which is synonymous with "Self-Buddha"

<sup>17</sup> SP

*"Saviour, today we have become Hearers. We will truly proclaim the holy enlightenment. We will also express the words of the Enlightened One. Thus we are like real Hearers."*

Here, "Shravaka", the Sanskrit equivalent of "Hearer", refers to the engaging in the proclamation of what has been heard. One may think, "Then, Bodhisattvas are also Hearers." Still, since Hearers are those who [10] just proclaim but fail to also practice to the same extent, the Bodhisattvas escape the consequence<sup>18</sup>.

Concerning the referent of the foregoing literal explanation, some scholar declared: {1} <sup>19</sup>

"Even though this literal explanation does not apply to some Hearers, viz. those of the formless realm, and so on, no fault accrues. For the chief term is used as the name, and it is not necessarily certain that this has the mark which is the cause of the literal explanation. It is, for example, as in the case of the chief term 'lake grown', which is (also) used as the name for a lotus grown from the dry."

This is not correct, for it is absolutely certain that the Hearers of the formless realm previously also obtained the path of seeing in a physical body of the desire realm, and this path of seeing is the result of having "heard" authentic instructions. Thus, the words they make others hear are copiously stated in the discourses on discipline. Oth-

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<sup>18</sup> i.e., the consequence of also being called Hearers

<sup>19</sup> this is the first of 59 views which will be refuted by Gorampa in this text

erwise, one would also have to avert a doubt, when Hearers (who are) Foe-destroyers are engaging in the activities of going<sup>20</sup>, walking<sup>21</sup>, sleeping and sitting, by saying: “Even though this literal explanation does not apply...”

As for the statements: “In this way, I have done what is to be done”, and “I do not know an existence other than this”, they are merely exemplifications.

The reason why Self-Buddhas are called “Middling Buddhas” is as follows: the “Commentary”<sup>22</sup> states,

*“This word ‘Buddha’, the Reality of Buddha, relates to all three categories: Hearer, Self-Buddha and Unsurpassed Perfect Buddha”,*

which means that, after the word “Buddha”<sup>23</sup> [11] relates to both one who purified himself of the sleep of nescience (sangs) and one whose wisdom with regard to what is to be known is complete (rgyas), it is because the two lower Foe-Destroyers<sup>24</sup> have purified themselves of the sleep of nescience imbued with emotional afflictions that the word “Buddha” relates and applies to them.

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<sup>20</sup> more than 18 feet

<sup>21</sup> less than 18 feet

<sup>22</sup> MABH

<sup>23</sup> Tibetan: sangs (awakened) rgyas (extended)

<sup>24</sup> that is, the Hearers and the Self-Buddhas



Somebody said: {2}

“It is fine to construe the term ‘Tattva Buddha’<sup>25</sup> as relating to all three persons, for according to the following passage, ‘Tattva stands for Reality and Buddha for one who penetrates it’, it is the realization of Reality which is stated as the referent of the word Buddha, and then such a referent exists for all three persons. Therefore we have to say that the term ‘realization of Reality’ also defines a Self-Buddha, but it has been translated as ‘Buddha’<sup>26</sup>. Although the word ‘Buddha’ is generally to be translated as ‘He who purified himself and (whose wisdom) is complete’<sup>27</sup>, it is reported that it also relates to the blossoming of lotus petals and to the waking up from sleep, and it is thus not required to translate it merely as ‘He who has purified himself and (whose wisdom) is complete’.”

This is not correct. When Buddha is construed as one who penetrates Reality, then, among the two - one purified of the sleep of nescience and one whose wisdom with regard to what is to be known is complete - he is the latter, and thus he comes to be called “one whose wisdom with regard to Reality is complete”. If the two inferior Foe-Destroyers were to have this (wisdom), it would be inconsistent with the teaching according to which the Hearers and the Self-Buddhas have not completely realized the Reality, and with what even

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<sup>25</sup> “tattva” (Tib. “de nid”) means Thatness, Reality, etc., and refers to the “Reality of Buddha” of the preceding quotation from Candrakirti’s autocommentary

<sup>26</sup> lit “He who has purified himself and (whose wisdom) is complete

<sup>27</sup> Tib. “sangs rgyas”

he<sup>28</sup> himself has accepted. He says, “We have to say that the term ‘realization of Reality’ also defines a Self-Buddha, but it has been translated as ‘Buddha’”, but the statement, “We have to say ‘Hearers and Middling Realizers of Reality proceed from Buddha’<sup>29</sup> [12], but they have been translated as ‘Middling Buddha’” is , of necessity, equally refuted.

And as for the statement, “Even though the word ‘Buddha’ is generally to be translated as ‘enlightened’ (this) is not appropriate here”, it has to be accepted that what is not appropriate in this context is the explanation of the word as “Middling Buddha”. The very explanation that the word Buddha refers to the extending of lotus leaves and to the awakening (from) sleep stipulates that it must be translated as Buddha<sup>30</sup> alone. For it is stated,

*“Because of having awakened from the sleep of nescience and because of also having extended his intelligence to the knowable, the Buddha, like a lotus, is the ‘awakened and extended’. Therefore he is called ‘Buddha’ (awakened and extended).”*

## THE MANNER IN WHICH BUDDHA PROCEEDS FROM A BODHISATTVA

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<sup>28</sup> i.e., the “somebody” who advanced the foregoing view which is refuted here

<sup>29</sup> which is Nag tsho Lo tsa’ ba Tshul Khriṃs Rgyal ba’s rendering of MA I, 1, a rendering which the debater who advanced argument 2 obviously prefers to that of Pa Tshab Lo tsa’ ba Ni ma grags

<sup>30</sup> Tib. Sangs rgyas (awakened - extended)



One may ask: "Then, from what does a Buddha proceed?" (A Buddha) proceeds from a Bodhisattva.

One may retort, "But are the Bodhisattva not also called 'the Victor's exalted sons' because they have proceeded from the Thus-Gone's instructions? So how can Buddhas, the Transcendent Destroyers and Possessors, proceed from Bodhisattvas?"

That a Bodhisattva proceeds [13] from a perfect Buddha who has imparted teachings on him, this is of course true. But a Bodhisattva, nevertheless, becomes a Buddha's cause for two reasons: because of his special stage, for the stage of a Thus-Gone evolves from the stage of a Bodhisattva; and because of his urging to adopt (the mind of enlightenment), as is reported in the discourses according to which the Bodhisattva Holy Manjushri himself, at the very outset, had urged the present Master (Shakyamuni) and other Tathagatas to adopt the mind of enlightenment. This means that in the former case a substantial cause is formed by a Bodhisattva's real person<sup>31</sup>, and in the latter a cooperative condition by a Bodhisattva emanation.

## PRAISEWORTHINESS OF BODHISATTVAS ON ACCOUNT OF THIS

Hence, the perfect Buddha extols Bodhisattvas. The reason (for this) is that they are the excellent and utterly stable causes of a perfect

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<sup>31</sup> at the last stage before becoming a Buddha

Buddha, and that through the expression of the praise of the cause He also intends to express, implicitly, the praise of the result. And the purpose is that He wants to point out that just as when one strives for a great medicinal tree laden with immeasurable fruits, one has to carefully protect it at the time when its sprouts, a span (in length), and its leaves, and so forth, are still tender, so when one strives for Buddha(hood), one also has to carefully guard the stage of a Bodhisattva; and that He wanted to definitely install in the Universal Vehicle the group of followers of the three Vehicles who were already close (to it) at [14] that time. One may ask, "From which (source) do we know that the Buddha thus praises (the Bodhisattva)?"

(We know it) because it is stated in the discourse "Heap of Jewels"; in the following way:

*"Kashyapa! It is like this: to the full moon, for example, we do not pay homage as much as we pay homage to the waxing moon. Kashyapa! Likewise, those with great faith in me will pay homage to the Bodhisattvas; to the Tathagatas, however, not to that extent. Why? It is from Bodhisattvas that Tathagatas proceed; and it is from Tathagatas that Hearers and Self-Buddhas proceed."*

## DEMONSTRATION OF THE THREE CAUSES OF SUCH A BODHISATTVA

"A compassionate mind, (non-)dualistic..." etc.

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- a) Determination of the three causes
  - b) The sequence of the three causes
  - c) Determination of the Bodhisattva arisen from the three causes
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## DETERMINATION OF THE THREE CAUSES

As for compassion, it is of three (types), the referents and aspects of which will be discussed below.

As for non-dualistic intelligence, it is wisdom devoid of polarizations such as existence and non-existence, and so forth; and thereby are negated the claim that an absolute negation merely negative of reality be the true nature, and the claim that it is impossible to negate the adherence to this.

As for the mind of enlightenment, it is, as pronounced in the discourse “All-pervading Teaching”, a mind striving for complete enlightenment in order that the living beings [15] might comprehend emptiness, the true nature. Accordingly, the “Jewel Garland” states,

*“(When) oneself and this world wish to attain unexcelled enlightenment, (then) its roots are: a mind of enlightenment firm as Mount Meru, compassion extending to the limits of the directions, and spontaneous wisdom not based upon duality”.*

## THE SEQUENCE OF THE THREE CAUSES

It is one with compassion who just because others are subject to the sufferings of suffering, wants to protect them and, hence, firmly develops the mind (of enlightenment), thinking that he will extricate these worldly beings from their sufferings by definitely installing them in the state of a Buddha. Again, when one who pledges them this does not possess a non-dualistic spontaneous wisdom, he will not be able to implement it; and therefore he will most certainly also enter into non-dualistic spontaneous wisdom. Such a sequence is substantiated by the following statement in the "Jewel Garland",

*"Which intelligent (person) will disparage the Universal Vehicle in which all activities and the stainless spontaneous wisdom, preceded by compassion, are explained! [16]"*

Generally, there are two forms of sequence: this sequence and, furthermore, the sequence according to which an adherent of the Universal Vehicle whose intelligent is sharp first determines the view of Thatness, and thereafter generates compassion for beings ignorant of it and engages, completely imbued with compassion, in the generation of the mind of enlightenment of the Universal Vehicle. The "Central Way Ornament" states,

*"The intelligent, have anticipated the way of true knowledge, ascertains the ultimate sense; then, he makes great efforts to (develop)*



*compassion for the world shrouded in the darkness of wrong views. To act for the welfare of living beings, he courageously expounds his enlightened intelligence, and adorned with intelligence and compassion he properly practices the Mighty's moral precepts. One who follows out of true faith, (on the other hand), adopts the Might's moral precepts after [17] having generated the mind of complete enlightenment<sup>32</sup>, and this one then strives for the way of true knowledge."*

Thus there exist, according to the intention of both Saviour Maitreya and Saviour Nagarjuna, two (forms of sequence), and also their followers, the scholars of the Consequentialist school and those of the Own-continuum school as well as the previous Tibetan experts, accept these two.

## DETERMINATION OF THE BODHISATTVA WHO HAS ARISEN FROM THE THREE CAUSES

One may think: "Then, after the exalted son of the Victor is declared to proceed from the three causes, where are the lines of demarcation of (such an) exalted son of the Victor?"

The "Supreme Tantra" states:

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<sup>32</sup> that is, the intention to obtain complete enlightenment

*"One who is impure, impure and pure, and totally pure is respectively called (ordinary) living being, Bodhisattva and Thus-Gone."*

Thus, one speaks of an (ordinary) living being when the sphere of mind has not yet been purified of what is to be eliminated on the path of seeing<sup>33</sup>, of a Bodhisattva when after the purification of what is to be eliminated on the path of seeing, it has not yet been purified of what is to be eliminated on the path of cultivation<sup>34</sup>, and of a perfect Buddha when it has been purified of the defilements of both. In the same manner, there are also here, within the range of the generation of the superficial mind (of enlightenment) in one's mind and the level of a Buddha, the stages of an (ordinary) living being, a Bodhisattva and a Thus-Gone; and within this threefold division (an exalted son of the Victor) is classed as a Bodhisattva alone, which agrees with what will be stated later [18],

*"From now on, having achieved it, he is to be called by the name 'Bodhisattva'<sup>35</sup>"*

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<sup>33</sup> what is to be eliminated on the path of seeing are 1) Dogmas with regard to a destructible collection 2) Holding bad ethics and discipline to be superior 3) De-luded doubt

<sup>34</sup> what is to be eliminated on the path of cultivation are the instinctual emotional afflictions and the subtle cognitive obscurations

<sup>35</sup> MA, I, 5cd



One may wonder whether (a person) such as a Bodhisattva of the stage of the path of preparation, who proceeded from the three causes of the stage of the path of accumulation, is accepted (here). Even though in the “Introduction to a Bodhisattva's Conduct” it is declared that inasmuch as a Bodhisattva has proceeded from compassion and the superficial mind of enlightenment, he can, only because such a mind has arisen in his person, be called a Bodhisattva, it is inasmuch as he has proceeded from the non-dualistic spontaneous wisdom that a Bodhisattva can really be assigned to the holy, for even though the mother of the comprehension of selflessness exists in both the path of accumulation and the path of preparation, the only essential point is that the exalted son born of her can really be assigned to the holy.

Therefore, even though it is asserted here that the exalted son of the Victor of the first ground has proceeded from the practice of the three causes at the stage of the ordinary person, it is not that above this (ground) the three things do not exist, as is stated, for example, in the “Supreme Tantra”,

*“Even though it is declared that a Victor's exalted son who directly perceives the essence of a Gone-to-Bliss has proceeded from the practice, at the stage of an ordinary person, of faith – the seed – in the teachings of the Universal Vehicle, of wisdom – the mother – which comprehends selflessness, of concentration – the womb – and of compassion – the nurse, it is not that above this (ground) these four things do not exist.”*[19]

Somebody declares: {3}

“(Do we) regard the lowest of these Bodhisattvas, as whose causes these three have just been laid down, as a Bodhisattva who enters the path as a beginner, or (do we) not? If we regard him as such, it is inappropriate that (we) lay down the generation of the mind (of enlightenment) of the Universal Vehicle as his cause, for upon the very attainment of this he must be placed in (the category of) a Bodhisattva. And it is also inappropriate to lay down the spontaneous wisdom not based upon polarization as the cause of a Bodhisattva who enters the path as a beginner because, since Bodhisattvas first generate the superficial mind of enlightenment and thereafter learn the Bodhisattva's conduct, (i.e.), the six transcendent perfections, it is after the phase of learning, among such, the perfection of wisdom that they learn the spontaneous wisdom not based upon polarization. If we do not regard him (as a Bodhisattva who enters the path as a beginner), then this will be inconsistent with the statements to the effect that (this) Bodhisattva is like the new moon, and like the sprout of a medicinal tree.”

Then he replies to the questions thus mooted:

“Since because of the occurrence of the inconsistency just mentioned we do not accept the second position, what we accept is the first. And as for the inconsistencies stated in the context of this, they do not at all exist, because the Bodhisattva's preceding generation of the mind (of enlightenment) is designed as an incentive to meditate on the generation of (this) mind, but it is not yet the real generation of (this mind), which on the bases of (such a) meditation emerges. Further, this mere thought, 'for the benefit of living beings, I will become

a Buddha', is only an understanding engaging upon words, comparable, for example, to the experience of the taste of sugar cane rind; and therefore, even though we call it generation of the mind (of enlightenment), it is not the real generation of the mind (of enlightenment), just as the taste [20] of sugar cane rind is (not the real taste of sugar). And when on the basis of practice in accordance with the instructions in the practice of the enlightenment mind the distinctive experience of having well mastered the mind (in general) has arisen, then, comparable to the real taste of the sugar cane within the rind, this is the genuine generation of the (enlightenment) mind. And that the second inconsistency also does not exist because one who belongs to the family of Bodhisattvas, and whose intelligence is sharp, first seeks the view of Thatness and thereafter generates the mind (of enlightenment), will be explained."

This is utterly incorrect. Since he states that because the aforementioned inconsistency would occur he does not accept the second position, he must have accepted that the Bodhisattva who is like the new moon, and like the sprout of a medicinal tree, is regarded as a Bodhisattva who enters the path as a beginner. This, however, is inconsistent with two treatises, (one) of Nagarjuna and (one) of Maitreya; for in the "Praise of the Sphere of Reality" it says:

*"Just as on the fourteenth of the dark half of the month the moon is slightly seen, so also those who have entered the practice of faith slightly see the Body of Truth. And just as [21] at the new moon it is seen that it keeps increasing gradually, so those who have entered the ground see it keep increasing gradually",*

and thus the Bodhisattva who compares to the new moon is established from the first ground (on-wards)<sup>36</sup>. And in the “Supreme Tantra” it says,

*“Just as the shell of a seed is destroyed because the stage of a sprout, and so on, has arisen, so what is abandoned (on the path of) seeing is destroyed because the stage of the path of seeing has arisen”*,

and thus the state of the arisen sprout after the destruction of the shell of the seed exemplifies the state of the arisen path of seeing after the elimination of what is abandoned (on the path of) seeing.

Otherwise, an eagle's young coming forth from the interior of an egg and a universal emperor's son just born from the womb would also have to refer to a Bodhisttva who enters the path as a beginner, but again, when he accepts this, it is inconsistent with what he himself has written in his commentarial explanation<sup>37</sup>,

*“The meaning of those two texts must indeed be interpreted as the generation of the mind (of enlightenment) that has proceeded from symbols, but nevertheless, it is with reference to the generation of the mind (of enlightenment) of the ultimate sense that the terms 'neophyte' and 'one who since his generation of the mind (of enlightenment) has not gone far' are taught, for before it had been declared that the birth*

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<sup>36</sup> And not as a beginner before that

<sup>37</sup> That is, in his (Tsong Kha pa's) own commentary on the MA



*in the lineage of a Thus-Gone is from the first ground and, apart from the merely different examples, the meaning of both the former [22] text and the latter is one, also the meaning of the three lines of the basic text<sup>38</sup> is seen as the condensed meaning of the discourses, and many (other texts), such as the 'Ornament of Scriptures' and so on, state precisely the generation of the mind (of enlightenment) of pure, superior intention as the generation of the mind (of enlightenment) of the first ground."*

It is, therefore, the authentic meaning intended by the "Ten Stages Scripture", the "Life of Maitreya", the "Praise of the Sphere of Reality", the "Supreme Tantra", and also the present basic treatise and its commentary, that the moon of the fourteenth day of the dark half of the month, the condition of the sprout not yet germinating after the seed of a tree had been put in the ground, the condition of an eagle's young still staying inside the egg, and the condition of a Universal Emperor's son still staying in the womb exemplify the stage of the practice of faith, and that the four, new moon and so on, exemplify one who has already attained the grounds. Thus, whoever divides those (texts) only evinces coarseness of intelligence. How can the claim to the effect that the generation of the mind (of enlightenment), as part of the three things, is not the real generation of the mind (of enlightenment) be consistent with what is stated in the commentary, by way of quoting the discourse "All-pervading Teaching" in connection with this very generation of the mind (of enlightenment):

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<sup>38</sup> That is, MA, lbc d

*"Through the mind of enlightenment, the Bodhisattva will comprehend all phenomena... the mind [23] beneficial and delightful to all living beings, the unexcelled mind, the mind tender because of love, irreversible because of compassion, without regret because of joy, stainless because of equanimity, the mind unchanging because of emptiness, unobstructed because of signlessness, un-attached because of wishlessness" !*

(And how can it be consistent with) the statement in the "Jewel Garland",

*"Its roots are: a mind of enlightenment firm as Mount Meru..."!*

One should well reflect upon this! And as regards the non-dualistic spontaneous wisdom, even if one (tries to) eliminate the inconsistency by stating, as reason, that an adherent of the Universal Vehicle with sharp intelligence at the outset ascertains the non-dualistic spontaneous wisdom and thereafter generates the mind (of enlightenment), one cannot eliminate the inconsistency in this way, for how can a non-dualistic spontaneous wisdom not preceded by compassion and by the generation of the mind (of enlightenment) become a Bodhisattva's cause! One would still have to eliminate this inconsistency.

In brief, because after the presentation of many analyses an interpretation in the sense that the three taught here, viz. compassion,



mind of enlightenment and non-dualistic spontaneous wisdom, are not the real ones still emerges as a result, therefore, when we well reflect upon this, it is an interpretation [24] that is frightening (like) an abyss.

## DEMONSTRATION THAT COMPASSION IS PIVOTAL AMONG THEM

Now, it will be shown that among those (three) compassion is pivotal.

“As only love.....” etc (I,2)

At the outset, when the Buddha qualities are to be engendered, (compassion) is like their seed, which means it is precisely the method, explained before, whereby the generation of the mind (on enlightenment) and the non-dualistic spontaneous wisdom are induced.

In the intermediate period, while they are growing, it is like water, which means it is taught that if the mind of enlightenment, even though already engendered, is not watered again and again with the water of compassion, nirvana will certainly occur at the level of a Hearer or a Self-Buddha. The same meaning is also expressed in holy Muktisena's following statements:

*“If, at the eighth moment, one has not meditated on the four immeasurables, love and so on, then, at the ninth moment, there being*

*no relationship to the sphere of living beings, he will sink into cessation", and*

*"If, on the eighth ground, the Victors do not cause them to rise from the cessation in which all conceptual elaborations have ceased, they will enter nirvana at that very time",*

and (this) is an intentional nirvana which immediately destroys their concern for living beings. If in the phase of the path of accumulation compassion is absent, there is also an occurrence of an inferior real nirvana.

And at the end, at the stage where (the Buddha qualities) are enjoyed, (compassion) is like the ripening of fruits, which means that even though the condition of limitless fruits has already been obtained, it would not be enjoyed for a long time if - but this is only hypothetical - the ripening by compassion would be absent.

Hence, since for the engendering of the [25] Buddha qualities (compassion) is most crucial at the beginning, in the intermediate period and at the end, and since it is also basic to the mind of enlightenment and the non-dualistic spontaneous wisdom, Teacher Candrakirti, at the beginning of the treatise composed by him, expresses the praise of compassion.

## THE ACTUAL EXTOLLING WHICH HAS (SUCH A) REASON

"First, I..." etc. (I, 3)

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a) The manner in which compassion is explained as three(fold) in other texts

b) The particularity of this tradition

a) Description of the referents individually

b) Description of the general aspect

c) Condensed demonstration of the essential point

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### THE MANNER IN WHICH COMPASSION IS EXPLAINED AS THREE(FOLD) IN OTHER TEXTS

The “Ornament of Scriptures” states:

*“Within the four Immeasurables, love and so on, there is the threefold distinction of reference to living beings, phenomena, and the objectless.*

*As for the first, it has the aspect of wishing, while referring to living beings (as) objects, that they be associated with happy aspects, be separated from suffering, be not separated from happiness, and have equanimity devoid of the defilements of attachment and aversion.*

*The second refers to the phenomena of teachings which teach the four Immeasurables as expressible objects.*

*And the third refers to the noumenal nature of the four Immeasurables."*

Again, concerning the persons in whom they reside the "Bodhisattva Ground" states,

*"The first is shared with the Non-Buddhists; the second is shared with the Hearers; and the third is reserved to the Bodhisattvas."*

The "Teaching of Akshayamati" states [26],

*"The first is common to ordinary Bodhisattvas; the second to those who stay on the seven impure grounds; the third belongs to those who stay on the three pure grounds."*

## THE PARTICULARITY OF THIS TRADITION

### DESCRIPTION OF THE REFERENTS INDIVIDUALLY

In the introductory commentary on this, it says:

*"Now, by way of also referring to the different referents, I shall elucidate the differences in the nature of compassion",*

and in the introductory commentary on “Beings, wavering...” etc. (I,4ab),

*“...for also the compassion which refers to phenomena and the objectless compassion are to be made clear by means of their referents”,*

and thus (Candrakīrti) declares that all three (forms of) compassion have been differentiated by means of their referents. The three referents, now illustrated by three examples, are as follows:

first, beings comparable to a water-mill, who on the strength of their adherence to a self and to property, the cause, are without freedom in the three realms of existence. Why are they, with regard of their conditions, similar to a water-mill? Because of the following six special conditions: they have been tied up, in an extremely tight way, with the rope of their evolutionary actions and emotional afflictions; they are under the control of the movements of their consciousness, the operator of the machinery; they incessantly keep moving in the big wheel of the cycle stretching from the peak of existence to the hell without respite; they sink down all by themselves, but have to be lifted up with great effort; although the three ever afflicted phenomena of birth, action and emotional affliction, such as nescience and so on, are present, a first, last or intermediate stage is not clearly discernible; and day by day they are on the decline because of manifest sufferings and the very suffering [27] of change. Therefore, they are similar to a water-mill.

Briefly, what accounts for the distinctiveness of the referents here is that, without any differentiation in terms of permanence – imperma-



nence, presence – absence of intrinsic reality, and so on, mere living beings, on the strength of their evolutionary actions and emotional afflictions wandering without freedom in cyclic existence, are referred to. Therefore, when in this context somebody teaches {4} that, on top of the two sufferings, they are on the decline because of the pervasive suffering of creation, he has failed to grasp the essential point, which will be explained below.

Second, what accounts for the distinctiveness of the referents here is that momentarily destroyed living beings are referred to, whose reflections in the blue water of nescience, in the ocean of dogmas with regard to a destructible collection, are stirred by the wind of discriminative thoughts, just as a reflection of the moon appearing in utterly clean water is momentarily destroyed when stirred, together with the water, by a gentle wind. It is this (example) which refers to the pervasive suffering of creation, but then again the Substantivists, since they regard even the uncontaminated spontaneous wisdom as momentarily destroyed, do not regard the bare momentarily destroyed as the suffering of creation. Saying: “For us, this (suffering of creation) is also arisen from conditions”, they believe only the aggregates projected by the condition of craving to be its main origin. However, what is believed here is that the (suffering of creation) is the bare impermanent which is momentarily destroyed, in line with the “Supreme Tantra” which, explaining [28],

*“...because it has a deceptive nature”,*



by drawing from a discourse teaches that whatever is impermanent is suffering, and in line with the following statement in the “Root Wisdom”,

*“All creations are deceptive phenomena; therefore they are false”,*

a further reason being the statement in the “(Introduction) Commentary” that the suffering of impermanence strikes at each moment.

The third: what accounts for the distinctiveness of the referent here is that just as in that foregoing example the moon, albeit appearing as moon, is seen as empty of a real nature of a moon, so living beings characterized as beings empty of a real nature are referred to.

## DESCRIPTION OF THE GENERAL ASPECT

In this treatise, it says:

*“What protects those who are suffering is called great compassion”<sup>39</sup>,*

and accordingly (compassion) has the aspect of the wish to protect from suffering.

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<sup>39</sup> MA, VI, 212ab

## CONDENSED DEMONSTRATION OF THE ESSENTIAL POINT

It is the mark of the three (modes of) compassion referring to living beings, phenomena and objectlessness, respectively, to refer to [29] living beings characterized by the (manifest) suffering and the suffering of change, and to have the aspect of wishing to protect them from those; to refer to living beings characterized by the suffering of creation, and to have the aspect of wishing to protect them from this; and to refer to livings characterized by emptiness of nature, and to have the aspect of protecting these by means of the wish to fully attain Buddhahood. It should be known that the referents of the first are ordinary persons and the Hearers and Self-Buddha who are still learning, of the second, on top of these, the Hearers and Self-Buddhas who are not learning (any more) and also the Bodhisattvas on the ten grounds in the post-meditational state, and of the third, on top of these, also the Bodhisattvas who are settled in the meditative balance of the ten grounds.



# Explanation of the Content Proper of the Text - the Object of the Introduc- tion

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## A) EXPLANATION OF THE CAUSAL BODHISATTVA GROUNDS

a) Demonstration of their general nature through the union of means and wisdom

b) Explanation of their individual nature through superior transcendence

a) The first ground

b) The second ground, etc....up to

j) The tenth ground

c) Explanation of the quality of each through superior number

## B) EXPLANATION OF THE RESULTANT BUDDHA GROUND

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## EXPLANATION OF THE CAUSAL BODHISATTVA GROUNDS

### DEMONSTRATION OF THEIR GENERAL NATURE THROUGH THE UNION OF MEANS AND WISDOM

The Bodhisattva's uncontaminated spontaneous wisdom imbued with compassion and giving, and so on, per se and in its own wisdom essence is not to be established as a ground, because it is bare of the conceptual elaborations of being a ground and not being a ground. Still, after it has been divided into parts, or sides [30], by the minds of the persons or by own one's own post-meditational mind, it obtains the name of a so-called ground, since it has become the base of virtues.

One may ask: "According to what procedure has it been divided into the ten grounds?" It is established in terms of the ten grounds on the basis of differences in the number of virtues, in the superb powers which eliminate obscurations, in the superior perfections, such as giving and so on, and in the extent to which the resultant births, such as that of a Universal Emperor, and so on, keep multiplying, while it is not the case that there is a differentiation in terms of different perceptual categories of its intrinsic essence. In the "Ten Stages Scripture", this is spelled out in the following way:

*"If no grounds of the exalted sons of the Victor could be expressed, just as a bird's trace in the sky cannot even by an intelligent person be seen and expressed, how could we listen!"*

## EXPLANATION OF THEIR INDIVIDUAL NATURE THROUGH SUPERIOR TRANSCENDENCE

What follows is the explanation of the ten grounds.



# THE FIRST GROUND

- 
- a) Demonstration of the “Joyful”, the first uncontaminated spontaneous wisdom
  - b) Detailed description of the virtues of this (ground) “Joyful”
  - c) Brief demonstration of its virtues by means of an example
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## DEMONSTRATION OF THE “JOYFUL, THE FIRST UNCONTAMINATED SPONTANEOUS WISDOM

“The exalted son of the Victor...” etc. (I, 4cd; I, 5ab)

The first two lines show the meditative balance of the uncontaminated spontaneous wisdom attended with compassion, and so on, and then the last two lines show that one million countless prayers, such as the ten great prayers, are offered – these [31] being included in Bodhisattva Samantabhadra's prayers – and that in the aftermath great joy at having attained this ground arises. Thus, since it is that prior meditative balance which by means of this aftermath is designated “first ground”, it is declared that after a division into sections it obtains the name “ground” and that this, designated in terms of the result caused by that non-dualistic, spontaneous wisdom, is expressed as the “first”.



## DETAILED DESCRIPTION OF THE VIRTUES OF THIS (GROUND) “JOYFUL”

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- a) Expression of praise of one who is established in the ground
    - a) The virtue of a change of name
    - b) The virtue of obtaining benefits
    - c) The virtue demonstrated by means of an example
    - d) The virtue of outshining others
  - b) Expression of the virtue of a superior perfection
- 

## EXPRESSION OF PRAISE OF ONE WHO IS ESTABLISHED IN THE GROUND

### THE VIRTUE OF A CHANGE OF NAME

From now onwards...” etc. (I,5cd)

As for the application of the name Bodhisattva, this is twofold: based upon activity and based upon view. Concerning the former, the “Introduction to a Bodhisattva's Conduct” states,

*“As soon as the mind of enlightenment has arisen in them, those afflicted with being incarcerated in the prison of the cyclic flow*

*will have to be addressed as exalted sons of the Gone-to-Bliss, and will have to be revered by gods and men of the world",*

that is, from the path of accumulation onwards.

Concerning the latter, the following is pronounced in the "The Transcendent Destroyer and Possessor's Mother, Two Thousand Five Hundred":

*"'Bodhisattva' [32] is the designation of a courageous, understanding mind, one which understands and knows all phenomena. How does it know them? (He knows them) to be unarisen, truly unarisen, to be false, and not in the manner in which the ordinary ignorant person has conceived of such-and-such, not in the manner in which the ordinary ignorant person finds them; hence, the name 'Bodhisattva'."*

Further, the "Supreme Tantra" states that the exalted son of the Mighty is born through four features. And also in this (treatise) is declared that the exalted son of the Victor is born from three features. Thus, according to these statements, he begins with the path of seeing. In this (treatise) the latter is accepted because in the "Introduction Commentary" it says,

*"At the time when one has obtained this ground, which means, when one has transcended the stage of an ordinary person in every respect, he is to be addressed by the name 'Bodhisattva' alone and not in any other way, for then he is a holy one",*

Somebody says: {5}

“Even though a Bodhisattva is spoken of, what is meant is a Bodhisattva of ultimate sense, and it is not taught that the ordinary person is not a real Bodhisattva.”

This statement is not correct, for even though the terms “superficial generation of the mind of enlightenment” and “generation of the mind of enlightenment of the ultimate sense” have been taught in connection with the generation of the mind of enlightenment, such terms have not been taught in connection with Bodhisattvas.

One may retort: [33] “But, then, how can the 'Jewel Garland', quoted in the 'Introduction Commentary', speak of a 'non-attainment of the stage of a Bodhisattva of the ultimate sense'?”

At the time, (that) is distinctive of the stage of the ultimate sense, but not of the Bodhisattva, just as when one speaks of a “Bodhisattva stage gathered through meditative balance”.

## THE VIRTUE OF OBTAINING BENEFITS

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- a) The virtue of birth into the lineage
  - b) The virtue of the power of abandonment and realization
  - c) The virtue of conquering the higher
  - d) The virtue of having overcome the lower
- 

## THE VIRTUE OF BIRTH INTO THE LINEAGE

“This one (is born into the lineage of) the Thus(-Gone)”, (I,6a)

## THE VIRTUE OF THE POWER OF ABANDONMENT AND REALIZATION

“For him (all three) bondages... etc. (I, 6bcd)

## THE VIRTUE OF CONQUERING THE HIGHER

“Conquering from ground to ground...”etc. (I, 7a)

## THE VIRTUE OF HAVING OVERCOME THE LOWER

“Then, for him...” etc. (I,7bc)

## THE VIRTUE DEMONSTRATED BY MEANS OF AN EXAMPLE

“He (is taught to be like the eighth) Holy”, (I,7d)

Even though in the discourses of the “Perfection of Wisdom” and their treatises, the (so-called) Approacher (to the fruit of) a Stream-Enterer is declared to be the eighth, and his realization to be the eighth level, when here the Stream-Enterer is declared to be the

eighth it is done through recourse to a downward count, in stages, from the so-called Approacher (to the fruit of) a Foe-Destroyer, Abider (in the fruit of) a Foe-Destroyer...to the so-called Approacher (to the fruit of) a Stream-

Enterer and Abider (in the fruit of) a Stream-Enterer.<sup>40</sup> This is in keeping with the following statement in the “Discourse Compendium”<sup>41</sup>,

*“When (somebody), for as many eons as there are grains of sand in the river Ganga, daily offers divine garments and divine food of a hundred flavours to followers of faith<sup>42</sup> as many as there are atoms in all world-spheres, and when another, on one day, offers one meal to one follower of wisdom<sup>43</sup>, then the merits created by this one by far [34] outnumber those of the former. Again, when (somebody offers to) followers of wisdom as before, (and another) offers one meal to one person of the eighth (level), then the latter creates uncountable more merits than he former.”*

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<sup>40</sup> In brief, Gorampa thinks that in the MA the Abider in the fruit of a Stream-Enterer is regarded as the eighth whereas Tsong Khapa regards the Approacher as the eighth.

<sup>41</sup> Author: Nagarjuna

<sup>42</sup> i.e., followers of low intellect, whose realization is based only upon faith in what others have taught them

<sup>43</sup> i.e., followers of sharp intellect, whose realization is based upon their own investigation and does not depend upon others’ teachings



In this regard, somebody states: {6}

“In brief, just as the eighth holy (person), the Approacher (to the fruit of) a Stream-Enterer – being counted as the eighth because of a counting downwards from the Foe-Destroyer of the four Abiders in the fruit and the Foe-Destroyer of the four Approachers to the fruit – has attained the quality of a holy person, and just as thereby the attributes of abandonment and realization corresponding with his own (ground) will emerge in him, in the same way...”

This statement is inconsistent with the following statement in the (auto)commentary:

*“In brief, just as in the holy Stream-Enterer the qualities of a holy, corresponding with his own (ground), are realized, and (just as), free of faults, their attributes will emerge in him, in the same way...”*

He himself further arbitrarily counts (by way of) that mode of counting because even when that Approacher (to the fruit of) a Stream-Enterer is counted as the eighth, it is not that the four Abiders in the fruit are counted first and the four Approachers after them.

## THE VIRTUE OF OUTSHINING OTHERS

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a) Outshining (them) on the strength of merit on this ground



b) Outshining (them) on the strength of intelligence on higher grounds

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## OUTSHINING (THEM) ON THE STRENGTH OF MERIT ON THIS GROUND

(Complete enlightenment...) etc. (I, 8abc)

In the discourse “Life of Maitreya”, this is illustrated by two examples, viz. a royal son immediately after having been born and a young garuda immediately after having been born.

## OUTSHINING (THEM) ON THE STRENGTH OF INTELLIGENCE ON HIGHER GROUNDS

(On the 'Gone' Afar', he...) etc. (I,7d)

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a) Quotation of a scriptural passage concerning the way he outshines (them)

b) The import established thereby

c) Rebuttal of an objection to this

d) Refutation of a conceptually imputed mode of explanation

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## QUOTATION OF A SCRIPTURAL PASSAGE CONCERNING THE WAY HE OUTSHINES (THEM)

In the “Ten Stages Scripture”, the following is pronounced:

*“Oh, exalted sons of the Victor! It is thus: a king's son, for example, having been born into the king's lineage and having its marks, outshines the whole group of ministers merely owing to his birth, but not owing to judgements of an intellectual power of his own. When he has come to age, then, since he has generated intellectual power of his own, he has completely surpassed all the activities of the ministers. Oh, exalted sons of the Victor! Similarly, also the Bodhisattva, right after having generated the mind (of enlightenment), outshines all Hearers and Self-Buddhas owing to the greatness of his supreme resolve, but not owing to judgements of an intellectual power of his own. However, the Bodhisattva established in this seventh Bodhisattva ground has completely surpassed the activities of all Hearers and Self-Buddhas because he is established in the superior knowledge of his own domain.”*

Except for “superior knowledge of his own domain”, the meaning of this is easy to understand. And the meaning of “superior knowledge of his own domain” is: cessation in which all conceptual elaborations have stopped, the uncommon domain of the Universal Vehicle itself. (Thus), even though knowledge exists from (the paths) of accumulation and preparation by means of learning and pondering, and knowledge in [36] terms of direct perception from the first

ground, his knowledge is superior (to these knowledges) in that it is a power which qualifies him (as one) in whom the adherence to marks does not arise again; and since this is obtained from the seventh ground, it is said that (the Bodhisattva from that ground onwards) outshines (others). This is the meaning.

### THE IMPORT ESTABLISHED THEREBY

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- a) Proof, by this scripture, of the presence of the cognition of the objective realitylessness in Hearers and Self-Buddhas
  - b) Proof of this through further reference and reasoning
  - c) Precisely this applies to master Nagarjuna's intention
- 

### PROOF, BY THIS SCRIPTURE, OF THE PRESENCE OF THE COGNITION OF THE OBJECTIVE REALITYLESSNESS IN HEARER AND SELF-BUDDHAS

Through that foregoing scriptural passage is proved that the Hearers and Self-Buddhas have the cognition of the objective realitylessness, (that is, the realitylessness) of the aggregates. For were it not so, a Bodhisattva who has generated the first mind (of enlightenment) would outshine them by reason of his intellectual judgement as well, since the Hearers and Self-Buddhas, in line with the lack of at-

tachment of worldly persons, would lack the cognition of the realitylessness of entities.

## PROOF OF THIS THROUGH FURTHER REFERENCE AND REASONING

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- a) Proof through two reasonings
  - b) Proof through three references
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### PROOF THROUGH TWO REASONINGS

The Foe-Destroyers among the Hearers and Self-Buddhas would not have abandoned all the defilements which occur in the three realms, for they would lack, like the heterodox, the cognition of the realitylessness of the aggregates. Since their intellects, having conceived of form and so on as real, would be perverted, they would also not perceive the personal selflessness, because [37] they would conceive as real the aggregates, the designative causes of a self, or a person.

### PROOF THROUGH THREE REFERENCES

The first reference: the “Jewel Garland”, by means of the previous establishment of a concomitance in that foregoing (proof), establishes that the Hearers and Self-Buddhas perceive the aggregates as realityless, stating:

*“As long as there is an apprehension of the aggregates, an 'I' is apprehended in connection with them. When there is an apprehension of an 'I', then (there are) also evolutionary actions. Again, through these birth takes place. The three ways having no beginning, no middle and no end, this cycle of cyclical flow, with reciprocal causes, keeps revolving like the cycle of a fire-brand. Because those are not seen (as arisen from) themselves, what is different and both, nor in the three times, the apprehension of an 'I' will come to a stop, and thereby evolutionary actions and birth as well.”*

By the first two stanzas<sup>44</sup> is pointed out that as long as the aggregates are apprehended as real, dogmas concerning a destructible collection occur, by which the person is apprehended as real; that, when these exist, evolutionary actions are amassed, through which birth in the cyclical flow occurs [38]; and that thus, since the triad defilement, action and result keeps incessantly revolving, there is no liberation from the cyclical flow. The last stanza points out that, if there exists the wisdom which does not find the aggregates after having made an inquiry (into whether they arise from) themselves, what is different, both, or in the three times, the root of the cyclical flow, the

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<sup>44</sup> i.e., the foregoing text till “...like the cycle of a fire-brand.”



dogmas concerning a destructible collection, will be warded off, and that thus there will be liberation from the cyclical flow.

The second reference: in the same (treatise), nine(teen) stanzas, those from, "...just as the eye erroneously..." to "...one who is not stuck and does not appropriate is liberated", first determine the elements as realityless and then they demonstrate the realitylessness of form derived from the elements. After having demonstrated, likewise, the realitylessness of also the other aggregates, they show that (thereby) the craving for an encounter with happiness and the craving for a separation from suffering are relinquished, and that upon their relinquishment one is liberated from the cyclical flow. One may think that this is also proclaimed with reference to Bodhisattvas. However, it is not, for it is proclaimed with reference to Hearers and Self-Buddhas because immediately upon this the following is proclaimed with regard to Bodhisattvas,

*"Also a Bodhisattva, after such a perception, definitely wishes [39] enlightenment, but out of compassion he takes birth in the cyclical flow until enlightenment", etc.*

The third reference: also in discourses of Hearers, taught to them in order that they might give up the obscuration of the emotional afflictions, there is the following statement:

*"Form is a mass of foam; feeling is like a water-bubble; discriminating awareness is like a mirage; compositional factors are like*

*a banana tree; consciousness is like an illusion: the Friend<sup>45</sup> of the sun pronounced it."*

## PRECISELY THIS APPLIES TO MASTER NAGARJUNA'S INTENTION

It is to show this import that the teacher (Nagarjuna) declares:

*"In the Universal Vehicle non-arising is taught; the extinction taught by the others is emptiness. Since extinction and non-arising are one in meaning, therefore be [40] tolerant"* and likewise,

*"The Destroyer and Possessor, cognizant of existence and non-existence, in the 'Advice to Katyayana'<sup>46</sup> refuted both being and non-being."*

## REBUTTAL OF AN OBJECTION TO THIS

In the "(Introduction) Commentary", it says:

*"Somebody may think that, should the objective selflessness also be taught in the Vehicle of the Hearers, the teaching of the Universal Vehicle would then be useless, but it is understood that accord-*

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<sup>45</sup> i.e. Buddha

<sup>46</sup> a scripture of the Individual Vehicle

*ing to following, such a mode of thinking is also inconsistent with reference and reasoning."*

The exponent of the first phrase of the statement is master Bhavaviveka, because after Buddhapalita, commenting on the seventh chapter, has interpreted in the sense of an absence of a reality-status in all phenomena what in the discourse of the Individual Vehicle is set forth as the selflessness of all phenomena, Bhavaviveka, in his "Wisdom Lamp", refuted (this) with the reason that then the teaching of the Universal Vehicle would be useless. Thus, he either means to say that generally the teaching of the Universal Vehicle is useless, or he means to say that the teaching of the objective selflessness through the Universal Vehicle is useless.

Concerning the former, the "(Introduction) Commentary" explains:

*"As for the teachings of the Universal Vehicle, they are not merely concerned with the demonstration of simply selflessness in [41] phenomena, but also with the demonstration of Bodhisattva grounds, transcendences, aspirational prayers, great compassion and so on, full dedication, the two stores and the noumenon not encompassed by thought. Accordingly, the 'Jewel Garland' states, 'In the Vehicle of the Hearers, the Bodhisattva's aspirational prayers, deeds and full dedication are not expounded. How can one become a Bodhisattva thereby? It is not in its discourses but in (those of) the Universal Vehicle that the benefits of abiding by a Bodhisattva's conduct are pronounced. Hence, the intelligent should adhere to (the latter)'."*

Here, the term “transcendences” also gives evidence of (the Bodhisattvas’) superiority in view over Hearers, for the transcendences are precisely the ten generations of the mind of enlightenment expounded in this treatise, and it is declared that, even at the time of the first generation of the mind (of enlightenment), the absence of the conception of the three factors<sup>47</sup> of giving is precisely what those who have not attained the level of a Bodhisattva are unable to comprehend [42]. Also the term “the two stores” gives evidence of exactly this, for with regard to (one) of these, the store of spontaneous wisdom, the “Ornament of Realizations” and the commentaries on its meaning state that this consists of the twenty spontaneous wisdoms whose domain is the realization of emptiness; and that this is only an object of realization in the Universal Vehicle is declared in this very treatise<sup>48</sup>. Also the term “noumenon not encompassed by thought” gives evidence of the same, for this is the noumenon taught where it says:

*“...by the distinction of not being encompassed by thought, and so forth”.*

And by the very statement:

*“...whose path is a distinguished path because it is superior to the others”,*

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<sup>47</sup> that is, in this case, agent, object and recipient

<sup>48</sup> in MA



it is shown that the techniques by means of which this (noumenon) is realized are superior to (those of) the Individual Vehicle. That because of the deed and dedications (taught by) the Universal Vehicle its teaching is meaningful, this is the thrust here.

Concerning the latter, the “(Introduction) Commentary” explains:

*“The teaching of the Universal Vehicle for the sake of the elucidation of the objective selflessness is indeed also justified, because it wants to present a detailed demonstration of it, in contrast with the Hearers' Vehicle where the objective selflessness is only briefly intimated. Accordingly, the master (Nagarjuna) [43] declares: 'You pronounced that there will be no liberation when the signless is not comprehended. Hence, in the Universal Vehicle, You completely expounded precisely this'.”*

Here, at the presentation of the objective selflessness, there are differences in openness, extensiveness and completeness.

First, in the Hearers' Vehicle, (the objective selflessness) is only indirectly discerned, through instantiating statements, such as, “Form is like a mass of foam”, but it is not openly taught whereas in the Universal Vehicle, where it says, “Form is empty of form”, and so forth, it is openly taught. Further, in the Hearers' Vehicle is taught that the appropriated aggregates, the causes of the designation “person”, are empty of reality, but apart from this nothing else (is taught); in the Universal Vehicle however, after the above is included in the internal



emptiness, twenty factual bases of emptiness are taught as empty. And again, even with regard to the appropriated aggregates, only the signlessness negative of true (existence), the first among the four extremes, is taught in the Hearers' Vehicle, while in the Universal Vehicle the signlessness negative of the conceptual elaborations of all four extremes is completely taught. Since this is stated in compliance with Candrakirti's intention and is not vitiated by false ways, discerning men should [44] be convinced of this.

## REFUTATION OF A CONCEPTUALLY IMPUTED MODE OF EXPLANATION

Somebody, pretending to elucidate the intention of the Central Way of Tibet, explains {7}, when interpreting the meaning of the above-cited passage<sup>49</sup> from the "Ten Stages Scripture", that the Bodhisattva's domain, in the phrase, "...because he is established in the superior knowledge of his own domain", refers to cessation, the superior knowledge of the true end, that here it is seen that the difference<sup>50</sup> must have been established from the point of view of their realization of Thatness.

However, such an explanation is running counter to his system, because there is no realization of Thatness other than the realization of

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<sup>49</sup> That is, "Oh, exalted sons of the Victor! It is thus: a king's son...etc.

<sup>50</sup> between Bodhisattva and Hearers

the realitylessness of all things, and he has already accepted that in respect to the latter Universal and Individual Vehicle do not differ.

Again, he writes: "So in this system, because of the method of establishing the adherence to reality as the objective (or cognitive) obscuration, the presentation of its abandonment there<sup>51</sup>, after there the objective obscuration has become nine (in terms of) small, medium and great, by nine paths of cultivation<sup>52</sup>, that is, the second ground and so on, is not accepted, and it will still be explained."

Thus, he seems to spurn the "Ornament of Realizations", but an abandonment by nine paths of cultivation after a division of the adherence to reality into nine is not even the method of the "Ornament", and therefore he has missed its intention.

And when he does not accept the abandonment, by nine paths of cultivation, of the cognitive obscuration after its division into nine, then it seems that, not dismissing his own wrong theory-system, he dismisses the Regent Maitreya's exegeses of the profound and hidden import of the "Transcendent Wisdom". Therefore, those who are intelligent should examine this! Alas! The degeneration of views seems to be of this sort!

He further writes: "According to what is declared in the context of the seventh ground [45], it is taught that from this ground on, the mind's entering into and emerging from cessation, the true end, can take place at each moment whereas on the lower grounds they cannot.

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<sup>51</sup> that is, in the "Ornament of Realization"

<sup>52</sup> the small one ranging from the second to the fifth ground, the medium from the sixth to the seventh, and the great from the eighth to the tenth

This, as explained by my holy teacher, is correct, because though in the meditative stabilization of emptiness at the time of the practice of aspiration, when mind and Thatness have not yet become uniform in experience, entering and emerging for a very short time are not difficult, entering into and emerging from Thatness are much more difficult at the time when mind and Thatness have become uniform in experience, than at the time when they have not.”

Now, this is wrong. On the Buddha ground, entering into and emerging from Thatness could not at all take place, because entering into and emerging from Thatness are (said to be) much more difficult at the time when mind and Thatness have become uniform in experience, than at the time when they have not. It would have to be accepted that (a Bodhisattva) at the time of the practice of aspiration outshines the Foe-Destroyers of the Hearers and Self-Buddhas on the strength of his intelligence, that from the first to the sixth ground he does not outshine them, and, again, that after attainment of the seventh ground he can particularly outshine them, for the reason has been accepted. Thus, the following (views) would implicitly have been accepted: since mind and Thatness really exist as different (things), that intellect in which these two have intermingled to become one in experience has not penetrated the true state of things, and that intellect which understands them as different has penetrated the true state of things.

At the point of the explanation of the meaning established, it is written: {8}

“In [46] the absence of the realization of Thatness, the intellect will have gone awry due to the perception of a reality in the aggre-

gates, form and so on. Thus, since there is no refutation of the object of a perception of reality in the aggregates, which are the designative bases of the self and the person, personal selflessness, complete with regard to its characteristics, will not have been realized.

This shows that, unless the object of adherence of the adherence to the reality of the aggregates, the designative bases, is refuted, not even the object of the apprehension of a reality in a person, the phenomenon of the designation, is refuted and that therefore the personal selflessness, complete with regard to its characteristics, is not realized, because the person is not realized as realityness.”

The term personal selflessness complete, or incomplete, with regard to its characteristics, and the basis upon which it is employed, will be negated later. And when the aggregates are called “designative bases” and the person “phenomenon of designation”, then this is the tradition of the adherents of the Own-Continuum School and those below, but not the tradition of the Consequentialists, for in the consequentialist tradition is declared at great length, by means of the example of a chariot and its parts, that the aggregates are the causes of the designation “person” and that the person is a designation in dependence upon the aggregates, that the aggregates are appropriated things and the person their appropriator, and so forth. For the “(Introduction) Commentary” states:

*“He will not realize the personal selflessness, because he thinks in (terms of) aggregates, which are the causes of the designation ‘self’.” [47]*



And commenting on, “Then, its parts in a state of conglomeration would be the very chariot. Chariot and self are similar”<sup>53</sup>, it states, citing the discourse<sup>54</sup> passage, “Just as based on a conglomeration of parts one speaks of a ‘chariots’, so based on the aggregates one speaks, in the superficial, of a ‘living being’”:

*“Likewise, also the self, having the nature of a designation, with the aggregates functioning as the cause, is impossible as a mere conglomeration of aggregates.”*

And commenting on “The (chariot is established) as compound and organism...”<sup>55</sup> it states:

*“Here, in contingency upon its own parts, such as wheels and so on, it is a compound; in contingency upon its members, such as wheels and so on, it is an organism; in contingency upon the activity of appropriating the things to be appropriated, such as wheels and so on, it is an agent; and in contingency upon its own appropriating it is an appropriator.”*

So it is this which is stated with reference to the self and the aggregates, and a statement to the effect that the self and the aggre-

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<sup>53</sup> MA 135ab

<sup>54</sup> see annotation 328 of Alex Wayman's translation of Tsong Khapa's “Claiming the Mind and Discerning the Real”, where a “sravaka scripture, which might be the “Samyutta” is suggested as the source

<sup>55</sup> MA 159a



gates are “phenomenon of the designation” and “designative bases”, does not occur at all. Reasoning also counters this, for were the aggregates to be designative bases of a person, they would have to be accepted as the objective support of the personal [48] self-grasping, but that they are is repeatedly refuted in this text.

Hence, what Rong Ston, the lion among philosophers, has pronounced is seen as the meaning intended by the text, to wit:

*“In this tradition, after at first the aggregates have been regarded as objective referents, there exists no basis, and since the mental apprehension 'I' is an instinctual 'I' apprehension, it is this mere 'I', its objective referent, which is the designative basis of a person, and the objective referent of the instinctual view with regard to a destructible (collection).”*

The thrust of this is: the Substantivists divide any phenomenon or person up into a designative basis and a phenomenon of the designation, and it is their tradition to establish the designative basis as substantially existent and the phenomenon of the designation as an existent designation, as exemplified by the substantial existence of eight substantial atoms and the designation of an existent designated vase. For the adherents of the Own-Continuum School, the terms designative basis and phenomenon of designation amount to this, but when the Consequentialists lay them out, they accept a thing as its own designative basis, for example a person as the designative basis of a person and a vase as the designative basis of a vase. Otherwise, if both were laid out separately, one would have to accept a designative basis

which is not the phenomenon of the designation, and thus he would have to accept a designative basis which is not the phenomenon of the designation, and thus he would deviate from his theory-system. One should adhere, without destroying it, to the correct exposition of this supreme tradition, according to which it is the mode of the establishment of all, of chariot and chariot parts, vase and substantial atoms, person and personal aggregates, and so forth, to be established merely designatively and in [49] dependence upon convention, while in the ultimate sense no mode of establishment is found.

Discussing this, (somebody says): {9}

“Even though the view of Thatness is not obtained, sixteen (categories), such as impermanence and so on, are determined by means of instruments of valid cognition. Those to be trained in these have to cultivate these things with great effort, and through their cultivation they directly perceive a coarse personal selflessness. We do not say that familiarization with what has already been seen is not possible. However, what (do we say)? Since through such a path one does not realize personal selflessness complete with regard to its characteristics, it is not regarded as the path of seeing, or as the transcendental cultivation path. Therefore it cannot eliminate the seeds of also what is to be eliminated on the paths of seeing and cultivation.”

And he says:

“Even though the seeds of the defilements cannot be eliminated through this path, manifest defilements can temporarily be stopped by it. For we have to posit it the way it is expounded in the 'Pure Sci-

ence'<sup>56</sup> where it says that what has the aspect of the coarse and tranquil, shared with the heterodox, eliminates manifest defilements up to the (meditative equipoise of) 'Nothing Whatsoever'. So it goes without saying that the foregoing path can temporarily eliminate manifest (defilements). Again, the defilements, in the statement, '...it eliminates manifest defilements', are the defilements with the objective categories as they are described in the two (versions)<sup>57</sup> of the 'Pure Science', but [50] what cannot be eliminated, even though they are manifest, are the other defilements, those described in this tradition as the apprehension of a reality, or as nescience attended with defilement, and the defilements of the views and the non-views<sup>58</sup> of this (nescience), as described in the 'Pure Science'. Even though the manifest defilements amassed on the level of the peak of existence as they are explained in the 'Pure Science' cannot be eliminated by what has the aspect of the coarse and tranquil, they can be eliminated through the familiarization with the path on which the aforementioned coarse personal selflessness is perceived."

Then he says:

"We find an explanation of this person having eliminated (defilements) in this way when referring to texts such as the 'Introduction to (a Bodhisattva's) Conduct', where is declared:

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<sup>56</sup> Abhidharma

<sup>57</sup> that is, the lower one by Vasubandhu, and the higher one by Asanga

<sup>58</sup> the five non-views (Ita min) are: desire, hatred, ignorance, pride and doubt



*'Also nirvana remains difficult for minds attended with objects. (But) once freed through the elimination of the defilements, they immediately attain to it.'*"

Now, is this differentiation to the effect that the intellect which, even though it has not realized Thatness, has realized sixteen (categories), such as impermanence and so on, has not realized, even though it has realized a (coarse) personal selflessness, the personal selflessness which is complete with regard to its characteristic, is this the tradition of the "Pure Science", or is it the tradition of the Centrist Consequentialists?

That it is the former is not plausible, because for that tradition a personal selflessness other than one (based upon the cultivation of the sixteen categories) cannot be realized. It may seem that the latter is asserted, but here the main point has not at all been grasped: for the latter tradition [51], not even the least realization of a personal selflessness can be established without the realization of the realitylessness of the person, because this text again and again presents refutations of the establishment of the mere perception of the non-existence of the independent, solitary and permanent self conceived by the heterodox, without there being the realization of the realitylessness of the person, as the realization of the personal selflessness. For this tradition, it is not even possible to directly realize the sixteen (categories), such as impermanence and so on, without the perception of Thatness, because their direct realization necessitates the direct realization of the eight characteristics of the truth of cessation and the truth of the path, the direct realization of these necessitates the direct realization of the

truth of cessation and the truth of the path, and the direct realization of the truth of cessation necessitates the direct realization of the truth of the ultimate sense, because the “(Introduction) Commentary” states,

*“Among these, the truths of suffering, origin and path pertain to the superficial truth, while the truth of cessation is the intrinsic essence of the truth of the ultimate sense.”*

Therefore, inasmuch as they believe that for the direct realization of the sixteen (categories), viz. impermanence and so forth, the attainment of the path of seeing is indispensable, all four philosophical schools are in agreement, but on the issue as to whether in the grasping pattern of the meditative establishment of the holy a grasping pattern of the sixteen (categories), viz. impermanence and so on, exists or not, there is disagreement between the Substantivists and the Centrists. Thus, having failed to perceive this way of proceeding, and therefore insisting that the sixteen (categories), impermanence and so on, are directly realized even though the path of seeing has not been attained [52], he seems to have failed to differentiate between the manner in which (something) is postulated by a theory-system and the manner in which (something actually) exists in a personal continuum, because, having built even into his own Centrist tradition the view of the realization of selflessness (as) it is held by the Substantivists, he has installed precisely this in a personal continuum.

Further, is this direct realization of the truth of cessation even without the attainment of the path of seeing realized by means of an experience in one's own mind, or is it realized by means of another



knowledge in another mind? In the first case, there is an inconsistency in that the path of seeing has not been attained; and in the second, the consequences, such as that of a holy's mind being known by an ordinary person's clairvoyance knowing the mind of another, infringe on the general scriptural tradition. Hence, this division of the personal selflessness into two, subtle and coarse, or complete and incomplete with regard to characteristics, is just an arbitrary conceptual imputation, for the Substantivists claim that, even though the aggregates are not realized as realityless, personal selflessness is realized through the realization that a self identical with the aggregates and a self different from the aggregates do not exist, and without having understood why the Centrist Consequentialists do not accept this claim, he has regarded this as a manner of realization of a coarse personal selflessness in the Centrist tradition.

And also the statement: "This path can eliminate the manifest defilements [53] with objective category, described in the 'Pure Science', but it cannot eliminate, even though they are manifest, the defilements described by this tradition as the apprehension of a reality, or nescience attended with defilement, and the defilements of the views and the non-views of this (nescience)", seems to be speech without a discrimination between the mode of postulation of a theory-system and the mode of the actual existence, because in the system of the adherents of the "Pure Science" no defilements other than those with objective category, explained there, are postulated, and in this (Centrist) system no defilements other than nescience attended with defilement and the defilements of the views and the non-views of this (nescience) are taught. For the "Four Hundred" states:

*"Ignorance permeates everything, just as the bodily sensibility the body. Hence, by means of the eradication of ignorance all defilements are eradicated."*

If the defilements described in the "Pure Science" and the defilements described in this (system) were to be separate, then what would be an honest intellect's answer to the question, "Do they exist separately in the mind of one person or do they exist individually in individual persons?" In view of this mode of presentation, it seems that he has not even the clear intellect of a discursively analyzing, average modern graduate in religious studies. Thus, since in this system a direct realization of the sixteen [54] (categories), impermanence and so on, without the realization of Thatness is impossible, the justification of such a person by means of the "Introduction (to a Bodhisattva's) Conduct" amounts to undermining a valid scriptural tradition. It is also inconsistent with the following statement in that text:

*"Why does this craving, even though it is not endowed with defilement, not exist, like ignorance..."*

for the craving of this (Foe-Destroyer) has been accepted as a craving with defilement. And even if it is explained in the sense of, "It is not the craving endowed with defilement which is stated in the 'Pure Science'", the difference of this has already been refuted.

Again, it is said: {10}

“Even though the manifest attachment induced by the self-habit which apprehends an independent and substantially existent person is therefore temporarily abandoned, why should the attachment induced by the futile views<sup>59</sup> of an essentially established person be non-existent?”

The interpretation (implicit) in this is also incorrect, because no difference is seen between the former self-habit and the latter, and it is accepted that the latter attachment is not associated with emotional afflictions. Therefore, the meaning intended in the text of the “Introduction (to a Bodhisattva’s) Conduct” is as follows: even though, according to what is declared in the “Supreme Tantra”, the Foe-Destroyers of the Hearers and Self-Buddhas have given up birth, old age, sickness and death which occur on the strength of evolutionary actions and emotional afflictions, they do not comprehend all (four types of) marklessness as they are explained in the scriptures of the Universal Vehicle<sup>60</sup>, and therefore they have not given up birth, old age, sickness and death which occur by means of uncontaminated actions, and the level of [55] the habit-energy of nescience. Hence, they also fail to attain the ultimate nirvana. This is the meaning, because after the view that through the Hearers’ cannon alone all three ultimate Vehicles are obtained and that the Universal Vehicle is not canonical has been negated, the establishment of the Universal Vehicle as canonical is the point at issue.

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<sup>59</sup> i.e. the 20 views with regard to a destructible collection

<sup>60</sup> That is to say, they have merely transcended the mark of existence, but not of non-existence, both and neither



Oh, fortunate ones, learn to adopt correct explanations and to discard wrong explanations! I do not harbour a bias or an attitude of discrimination against persons but have rather out of compassion given explanations to those who, even though they wish freedom, are poor in merit.

In the context of the rejection of the objection, it has been written: {11}

“Thus, as spelled out in the 'Root Wisdom', the Universal Vehicle, even to prove a single basis as realityless, proves by means of unlimited different reasonings acting (as) proofs, and therefore its understanding of Thatness is comprehensive. In the Individual Vehicle on the other hand, Thatness is validated by means of one briefly summarized reasoning, and thus, as (the Individual Vehicle) does not proceed in the way the former does, its understanding of Thatness lacks comprehensiveness. Therefore, (Thatness) is presented, (respectively), in a comprehensive and in a concise manner, and the cultivation of essencelessness in a complete and incomplete manner.”

After he has fallen in with a theory-system which accepts that there is no difference between the view<sup>61</sup> of the Universal Vehicle and that of the Individual Vehicle, the experts' texts are to be interpreted (by him) in another way: thus intellectual keenness will be amiss (in) the Universal Vehicle, and intellectual dullness (in) the Individual Vehicle, for the Universal [56] Vehicle, in order to understand the object to be established, the merely one Thatness, would require many different establishing reasonings (while) the Individual Vehicle would

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<sup>61</sup> With regard to Thatness

be able to understand it by means of one briefly summarized reasoning. The objection that it was mentioned that there is a difference (inasmuch as) the understanding of Thatness is comprehensive or not comprehensive is also ill-considered because it was accepted that in Thatness, the object to be understood, there is no differentiation of vast and small, or complete and incomplete, or comprehensive and summarized.

One may retort: "There is not such a fault because in regard to the capacity to abandon the obscurations there is a difference of great and small."

This is also contradictory for the opponent's system, because the single object to be abandoned, the reality-habit, cannot in two countless eons be abandoned by the one whose understanding of Thatness is extensive while the other, (the Foe-Destroyer), can abandon it in three lives. Also a statement to the effect that one person understands by means of many different reasonings a merely single object to be established is inconsistent with the presentations of the path of logic, because after the merely single object to be established has already been understood by means of a prior reasoning, all subsequent reasonings are proofs which establish what already is established on the part of that person. Of course, it may be wondered why in the Centrist texts and in those on validating cognition many different reasonings have been presented for a single object to be established. (They are presented there) in view of the theories of different antagonists, and should be well examined by those who possess objectivity and discrimination.



{12} When at the time of a rebuttal of an objection, not mentioned in the (auto)commentary, the meaning of the statement in the “Ornament of Realizations” [57], “Since the concept of an actual object is given up...”, etc. is explained, it has been said:

“Now, the meaning of ‘giving up the adherence to external objects’. Although external objects are established by validating cognition, a truth-status of externals is rationally debarred. According to the Centrists, the adherence to their truth is abandoned by the contemplation of the meaning determined (by them). Or, according to the exponents of the Mind-Only-School, the apprehension of an existence of externals is abandoned by recourse to the contemplation of the meaning of the rational refutation of externals objects. No matter which applies, there is no option beyond (these two.) Now, according to the former it is irrational...”

After this negation, it is written:

“When it is asserted according to the latter, then, because it is the commentarial tradition of the master Haribhadra and so on; the nonexistence of external objects is according to them established by validating cognition” and

“The view of selflessness explained in the ‘Ornament of Realizations’ is according to the ‘Ornament of Scriptures’ and the two ‘Discriminations’<sup>62</sup> not possible as an explanation for the Mind-Only-School”, and

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<sup>62</sup> i.e, the two texts by Maitreya “Discrimination between Phenomenon and Noumenon” and “Discrimination between Centre and Extremes”

“It is said that the commentarial tradition of Haribhadra, and so on, is the tradition of the Mind-Only-School.”

Listen attentively! It follows that the meaning of the text passage, “Since the concept of an actual object is given up...” is the latter among those described by you yourself, because beyond the former and the latter - no matter which applies - there is no other option (and the former is debarred by reasoning. Both reasons are directly contradictory. If it is accepted, it follows that the meaning of this is the tradition of the Mind-Only-School, because it is [58] the commentarial tradition of Haribhadra and so on. All three have been accepted.

Moreover, you have said I this context:

“If it is done in this way, then, because a Self-Buddha also has an understanding of the meaning of Reality, it is not necessarily certain that in the case of a Self-Buddha the consciousness cannot abandon the truth-habit. Since the Hearers must also be divided into two, that is, into those who realize Reality and those who do not, even the ‘Ornaments of Realizations’ teaches two procedures for the lower Vehicle...”

When thus your own theory-system is inconsistent with the “Ornament of Realizations”, the problem naturally remains where you state that the inconsistency is removed. Suffice it to say that much.

## EXPRESSION OF THE VIRTUE OF SUPERIOR TRANSCENDENCE

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- a) Teaching the transcendence of giving as principal
- b) Expression of praise of the giving of others
- c) Praise of the giving of Bodhisattvas
- d) Demonstration of the divisions of the transcendence of giving

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## TEACHING THE TRANSCENDENCE OF GIVING AS PRINCIPAL

“At that time...” etc. (I, 9a, etc.)

Even though, as far as the possession of meditative establishment on the ten grounds is concerned, there is no difference between the transcendence of wisdom, the principal among the transcendences, and the others, there exist, in the aftermath, the ten differences of practice principal in (each of) the ten transcendences, and in view of this it is said that now (the practitioner) intensively practices the transcendence of giving. It is declared, with regard to (this) intensive practice, that just as, for example, from smoke we can infer fire, so from the giving of external and internal things, peculiar to a Bodhisattva, we can also infer his invisible qualities, such as his understanding, and so on. The foregoing reasons, those mentioned in the “Ten Stages Scripture”, (viz) “Through smoke fire is known [59]...”, and so on, their reference in this text, “After hearing emptiness even while

(still being) an ordinary man...”<sup>63</sup>, and so on, (further), the irreversible (relevant) reasons which are presented in the discourses and treatises of the transcendence of wisdom, and so forth, all these reasons serve the establishment of superficial arguments, and in the Consequentialist system they are also accepted as reasons of an own continuum<sup>64</sup>, because what is to be established can be established by means of syllogisms whose three members are established as commonly given for both the protagonist and the antagonist.

#### EXPRESSION OF PRAISE OF THE GIVING OF OTHERS

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- a) Stating it as a cause of the reversal of suffering
  - b) (Stating it) also as a cause of permanent happiness
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#### STATING IT AS A CAUSE OF THE REVERSAL OF SUFFERING

“(All these) creatures...” etc. (I, 10a, etc.)

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<sup>63</sup> MA VI,4a the general sense of this stanza is that from the fact that an ordinary person's eye are filled with tears of joy, etc., when he hears “emptiness”, one can infer that he has the seed of complete enlightenment

<sup>64</sup> Svatantra

(STATING IT) ALSO AS A CAUSE OF PERMANENT  
HAPPINESS

“Even these...” etc. (I, 12a, etc.)

Thereby is demonstrated that just as for the Bodhisattvas giving is the first cause of Buddhahood, and evidence (on the basis of) which qualities not directly perceptible can be ascertained, so also for ordinary persons, Hearers and Self-Buddhas it is the cause for the reversal of suffering and the attainment of permanent happiness.

PRAISE OF THE GIVING OF BODHISATTVAS

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- a) It is taught that joy is attained as the manifest result
  - b) Therefore the subject of giving is primary
  - c) It is taught that the special joy surpasses illustration
  - d) Rejection of criticism concerning the manner of attaining joy
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IT IS TAUGHT THAT JOY IS ATTAINED AS THE MANIFEST  
RESULT

“(Those with a pledge in mind to benefit)...” etc. (I, 13a, etc.)

THEREFORE THE SUBJECT OF GIVING IS PRIMARY

“Thus...” etc. [60] (I, 13c, etc.)



## IT IS TAUGHT THAT THE SPECIAL JOY SURPASSES ILLUSTRATION

“Just as...” etc. (I, 14a, etc.)

## REJECTION OF CRITICISM CONCERNING THE MANNER OF ATTAINING JOY

“(At) the chopping of (his) body...” etc. (I, 15a, etc.)

Further, it is explained that even when for one who did not yet attain the attachment-free stage physical suffering invariably occurs when he encounters objects harmful to his physical existence, (this suffering) functions as the very cause for his devotion to activities beneficial to sentient beings.

## DEMONSTRATION OF THE DIVISIONS OF THE TRANSCENDENCE OF GIVING

“Giving...” etc. (I, 16a, etc.)

The (auto)commentary states:

*“Here, ‘trans-’ (refers to) a bank, or shore, which is beyond the ocean of the cyclical flow, that is (it refers to) the state of a Buddha, whose nature it is to be entirely free of the afflictive and cognitive ob-*

*scurations. 'Transcendence' mean: having arrived at that beyond. Since according to the rule, 'When there is a following word, it must not be made non-manifest', the locative case has not been made non-manifest; so, since it assumes a form, or because it is 'preshodar', etc. it has been affixed as the suffix 'ma'.*

*After wisdom is adopted, it is explained as particular, because giving, and so on, are transcendences in the sense that they are transcendence-like. Giving will get the name transcendence only when a special dedication guarantees that it goes to the beyond. Morality and so forth, which will be explained, should also be understood in this way. "*

Three issues (are being dealt with in) this (excerpt): the literal sense of "transcendence", [61] the basis to which this directly refers as a designation, and the basis to which it refers as a metaphor.

The first: "trans-" refers to the Buddha ground, and "-cendence" means: already gone. (These) are the bases when established as separate words. To "para", the (Sanskrit) equivalent of "trans-", the particle of the second case singular "am" is to be affixed; however, since a letter "a" is (already) an object of expression, it is deleted so that a vowelless "m" is added above. Thus: "param", which means: "to the beyond", or "to that beyond", which is the place where one has gone. A case should not be expressed when, being generally given, it is already established in a word. But treatises on grammar have it that when there is a subsequent word, it should not remain unexpressed. Thus, because there is the subsequent word "it", the Sanskrit equivalent of "gone", the letter "ma" must not remain unex-

pressed. It either becomes a form or a preshodara contraction, that is, in order to also beautify form it is set as the suffix “ma”. Because those, the vowelless “m” and the “it”, are conjoined, (they become) “paramita”, which means “having already gone to the Buddha ground”.

Second, the statement, “After wisdom is adopted, it is explained as particular”. This means that after wisdom has been taken as the basis, it is in view of this explained as a particular transcendence. Thus, one comes to speak of a transcendence of wisdom, which, however, is not the transcendence of wisdom that can be differentiated among the six or ten transcendences, but the transcendence of wisdom which is the principal subject of the discourses of the “Transcendence of Wisdom”. Dignaga [62] speaks along these lines when he says,

*“The transcendence of wisdom, the non-dualistic spontaneous wisdom, is the Thus-Gone”*,

Third, the transcendence of giving predominant on the first ground, and the others, are metaphorically named “transcendence” because they are similar to a transcendence. Why are they similar? Because on account of a special dedication they lead to the beyond. They are not really (transcendences), since the Buddha ground has not been reached yet. Here, Dignaga states:

*"It<sup>65</sup> prepares for the import of that which is to be established.  
It is a sound in texts and on the path",*

and the sense of this is the same as that expressed in Haribhadra's statement to the effect that the paths of seeing and cultivating have a nominal transcendence of wisdom.

Somebody, ignorant of this, says: {12}<sup>66</sup>

"The Sanskrit equivalent of 'trans-' is 'para', and of '-cendence' 'ita', and the latter, when placed individually, refers to a going already done, that is, to the mere Buddha ground. To 'para', the particle of the second case<sup>67</sup> singular, 'am', is to be affixed, and to 'ita' the particle of the first case, 'su'. In grammatical treatises is stated that when there is a subsequent word, there must be no non-manifestation; so, according to this, the 'm' of the action case<sup>68</sup> particle 'am' not having been made non-manifest, we get: 'paramita'. Thus, because of this action [63] case, it turns into: '...will have gone to the beyond', and therefore it is also in (the sense of) this that 'transcendence' has been laid down. It may be wondered whether all that will go to the beyond is to be laid down as transcendence. Whatever, when wisdom which does not ap-

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<sup>65</sup> that is, the wisdom which is not, as that in the foregoing section, the wisdom of the result, but the wisdom of the path

<sup>66</sup> in the basic Tibetan text, two separate moot-points are listed under number 12, which may be due to a printing mistake, etc.

<sup>67</sup> of the Sanskrit grammar

<sup>68</sup> which is the second case according to the Sanskrit grammar



prehend three factors<sup>69</sup> is adopted is imbued with this, is particularly declared to be a transcendence whereas whatever is not imbued with this, such as giving and so on, is mentioned as transcendence because it is like transcendence.”

Such statements are utterly incorrect. For when the particle of the second case is not affixed, even though “para” and “ita” are placed individually, there is no establishment as “already having gone to the beyond”, and, again, (as far as the statement) that on account of the particle of the second case singular having been affixed, it turns into “...will go to the beyond” is concerned, an association of the second case with the (auxiliary) verb of the future is mistaken.

Further, with regard to the term “preshodar”, not being understood in its meaning, impure letters have been written. And after the statement, “After wisdom is adopted...” is made with regard to the giving of the first ground, this is irreconcilable with the words subsequent to it, (viz) with, “...giving and so on, is mentioned as transcendence because it is like transcendence”.

Therefore, the giving of the first ground, being imbued with wisdom which does not apprehend the three factors, is established as a supramundane transcendence of giving, and the giving not imbued with it as a mundane transcendence of giving, for the (auto)commentary states:

*“...for non-apprehension is supramundane, whereas apprehension is just mundane because it is just encompassed by the conven-*

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<sup>69</sup> literally: three circles, which are: agent, object and recipient, of giving



*tional truth [64]. This is incomprehensible to those who have not attained the status of a Bodhisattva."*

This is likewise applicable to the morality of the second ground, and so on.

Somebody declares: {13}

"In scriptures is laid down a 'wisdom' which with regard to this giving, or generosity, also apprehends as real the thing given, the recipient and the giver, and they lay down this giving as a mundane transcendence when (there is) attachment to the three factors of giving, that is, when (there is) bondage because an adherence to their reality has arisen."

This is incorrect because here both (categories of) giving are divisions of the giving of the first ground, and on that an apprehension of reality is impossible. Again, this seems to have been stated as an implication emerging on the strength of the faults of theory systems which have accepted that just the apprehension of reality is all that is to be relinquished in the Centrist tradition, and that an apprehension of reality is prevalent on the grounds below the seventh. Others, drawing upon the word "mundane", explain it in terms of the mind of an ordinary person, but then it [65] will be necessary to also explain as the mind of an ordinary person what is encompassed by the mind in the aftermath of the non-adherence to a grasped (object) and a grasping (subject), that is, the pure mundane.

BRIEF DEMONSTRATION OF THE (FIRST GROUND'S)  
VIRTUES BY MEANS OF AN EXAMPLE

“Thus...” etc. (I, 12a, etc.)

The meaning of the word “Joyful”, the first ground, is explained by means of the example of the moon.

This concludes the explanation of the first generation of the mind (of enlightenment).



# THE SECOND GROUND

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- a) Detailed description of the superior quality of the transcendence
    - a) It is shown that morality is the predominant transcendence
      - a) The acquisition of perfect morality
      - b) Amassing ten virtuous deeds
      - c) Beautifying the Bodhisattva
      - d) The relinquishment of the dualistic apprehension of three factors
    - b) Expression of praise of other morality
    - c) Exemplification of pure morality
    - d) Demonstration of the divisions of the transcendence
  - b) Brief explanation of the qualities through an explanation of the name
- 

DETAILED DESCRIPTION OF THE SUPERIOR QUALITY OF  
THE  
TRANSCENDENCE

IT IS SHOWN THAT MORALITY IS THE PREDOMINANT  
TRANSCENDENCE

THE ACQUISITION OF PERFECT MORALITY

“He, (because of perfect) morality...” etc. (II, 1a, etc.)

- 
- a) The literal meaning of morality
  - b) The essence
  - c) The extent of its perfection
- 

## THE LITERAL MEANING OF MORALITY

The fire of sinful actions, ravaging the mind, being extinguished because the defilements induced by immorality are not contracted, and sinful actions, natural and proscribed, do not occur, what is obtained is coolness; and thus, the word “shila”<sup>70</sup> is employed, construed as “shita” (coolness) and “lati” (attainment). Morality is also construed [66] as “kusha”, or virtue, since good (persons), as it is the very cause of happiness, are to take recourse precisely to this.

## THE ESSENCE

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<sup>70</sup> which is the Sanskrit equivalent of morality

(Morality) has the characteristics of seven bodily and verbal abandonments, and when the motivating forces are added, it is the ten(fold) path of action. One may wonder how there are seven abandonments for laypersons. Even though the Vaibhashika claim that four or seven special abandonments are respectively obtained as entities with form, depending on how many vows are taken at the time when they are taken, and that thus seven abandonments are laid down for monks and four for those who have not taken the vows of monks, here (the abandonments) are laid down in (view of) the very mind that directly abandons the bodily and verbal objects which must be abandoned, and thus those aforementioned characteristics are complete even in the vows of laypersons, in line with the scriptural statement,

*“Laypersons, without taking recourse to other teachers, practice ten virtuous things.”*

## THE EXTENT OF ITS PERFECTION

Not even at the time of dreaming is morality sullied by immoral conduct.

## AMASSING TEN VIRTUES DEEDS

“(Since his) physical, verbal...” etc. (II, 1c, etc.)



The "Ten Stages Scripture" elaborates on the manner in which at the time of the second generation of the mind (of enlightenment) the ten non-virtues are given up. It may be wondered whether the ten virtuous deeds are not also amassed on the first ground. What is meant is that on account of the predominance of the transcendence of morality they are now highly practiced.

### BEAUTIFYING THE BODHISATTVA

"(Like the) autumnal (moon)..." etc. (II, 2c, etc.)

### THE RELINQUISHMENT OF THE DUALISTIC APPREHENSION OF THREE FACTORS

"If..." etc. (II, 3a, etc.),

and concerning this the scripture "Jewel Heap" states:

*"Kashyapa! Here, some monks have morality. Abiding firmly by the vows of the individual liberation, they are perfect [67] as far as their rites and their activities are concerned. They also watch out for all transgressions, be they subtle or coarse, and since they have learned and properly adopted all rules of conduct, their actions of body, speech and mind have become completely pure, and thus also their livelihood. But they hold on to a self! Kashyapa, such a pretence of a possession of morality is the first violation of morality..." up to*

*"...Kashyapa! Further, some monks have properly adopted the twelve ascetic practices, but stuck in I- and property-habits, they view them in an assuming way. Kashyapa, such a pretence of a possession of morality is the fourth violation of morality."*

## EXPRESSION OF PRAISE OF OTHER MORALITY

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- a) Description of the disadvantages of the opposite
  - b) Advice to take recourse to the remedial morality
  - c) Stating it as the basis of all good qualities
  - d) Showing it as the cause of an ascendant status and of ultimate welfare
- 

## DESCRIPTION OF THE DISADVANTAGES OF THE OPPOSITE

"(In spite of having riches) due to giving..." etc. (II, 4a, etc.)

## ADVICE TO TAKE RECOURSE TO THE REMEDIAL MORALITY

"Therefore..." etc. (II, 6a, etc.)

## STATING IT AS THE CAUSE OF ALL GOOD QUALITIES

“(If) good qualities...” etc. (II, 6c, etc.)

## SHOWING IT AS THE CAUSE OF AN ASCENDENT STATUS AND OF ULTIMATE WELFARE

“(Of) ordinary men...” etc. (II, 7a, etc.)

In the “Ten Stages Scripture” is declared, after (each of) the ten non-virtuous deeds are subdivided into big, medium and small, that the first is the cause of hells, the second the cause of animals, and the third the cause of the world of the Lord of death. But should one even have been born as man, two maturations are set forth (in connection with) each (deed): because of destroying life, his life span will be short and, second, diseases will be numerous; because of [68] taking what is not given, his property will be little and, second, it will become common property; because of sexual misconduct, he finds it impossible to trust his environment and, second, an enemy will be his wife and consort; because of false speech, he will be much disparaged and, second, he will be cheated by others; slander will result in discordant surroundings and, second, in bad attendants; because of harsh words, one will hear what is unpleasant, and, second, meet with angry arguments; meaningless words result in the hearing of nonsense and, second, in lack of self-confidence; because of a greedy mind, one does not obtain satisfaction and, second, desires keep increasing; because

of a harmful mind, one does not seek what is beneficial and, second, one will become the target of harm done by others; and because of perverted views, one plunges into wrong views and, second, one will become dishonest. (Such) are the effects stated (in the “Ten Stages Scripture”).

In these cases, it is the result corresponding to its cause<sup>71</sup> which is designated “maturation”, but then again, in the “Pure Science”<sup>72</sup> it is just the projected<sup>73</sup> which is designated “maturation”. Here however, in Centrism, these are equally accepted as maturation (and) do not contradict each other, just as the definition of the properties of the eighth ground and (the grounds) above it as properties of maturation<sup>74</sup> and the definition of the resultant exalted Body of Truth as maturation of the cultivation of the four trainings (do not). It is declared that because of having properly adopted the ten virtues one will be born in (the sphere ranging) from the human (world) to the peak of existence, and that one will accomplish the Vehicle of the Hearers if he is oriented towards the enlightenment of the Hearers and has practiced a wisdom which adheres [69] to literalness, or that one will accomplish the Vehicle of the Self-Buddhas if he is oriented towards the enlightenment of a Self-Buddha and has fully practiced by penetrating the profound relativity, or that one will accomplish the extensive activities

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<sup>71</sup> where oneself becomes the object of one's own action, (e. g. a killer being killed in his next existence)

<sup>72</sup> Abhidharma

<sup>73</sup> Reproduction of the same tendency (e.g. killing causing a tendency to kill in the next existence)

<sup>74</sup> that is, as properties which bring about maturation



of the pure transcendences and the Bodhisattva grounds if he has fully practiced by means of the extensive activities and views of the Universal Vehicle.

## EXEMPLIFICATION OF PURE MORALITY

“Just as...” etc. (II, 8a, etc.),

which illustrates that the mental continuum of the Bodhisattva of the second ground does not stay together with immorality.

Somebody says: {14}

“The following statement in (Candrakirti's) commentary on the 'Four Hundred', 'In the house where the auspicious dwells, the baneful without doubt also exists', and the statement here<sup>75</sup> are not inconsistent with each other, because there, two persons who are so named are meant, and here, the word 'baneful' denotes the inauspicious.”

This is incorrect. The meaning of the commentary on the “Four Hundred” is that whatever is contaminated is suffering, and what is meant with this is that wherever (anything) sublime but contaminated exists, there suffering exists; and here, (in this text), the meaning is that the auspicious and the inauspicious, as they are known in the world, do not stay together. Thus, both commentaries are agreed on the synonymy of “baneful” and “inauspicious”. Otherwise, when

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<sup>75</sup> that is, MA 8b, where is declared that the auspicious and the baneful do not stay together



they are construed as two persons, it is impossible that one necessarily [70] exists where the other exists.

## DEMONSTRATION OF THE DIVISIONS OF THE TRANSCENDENCE

“(It there is reference to three,) he who (gives up)...” etc. (II, 9a, etc.)

## BRIEF PRESENTATION OF THE QUALITIES BY MEANS OF AN EXPLANATION OF THE NAME

“The exalted son of the Victor...” etc. (II, 10a, etc.)

The second ground is exemplified by the light of the moon.

This concludes the explanation of the second generation of the mind (of enlightenment)



# THE THIRD GROUND

- 
- a) Demonstration of the essence of the ground by means of an explanation of its name
  - b) Detailed presentation of the superior qualities of the transcendence
  - c) How other qualities are also obtained on this ground
  - d) Explanation of the three features common to the three, giving and so on
  - e) Expression of the qualities of the ground in a final summary
- 

## DEMONSTRATION OF THE ESSENCE OF THE GROUND BY MEANS OF AN EXPLANATION OF ITS NAME

“(The fuel) of the cognitive...” etc. (III, 1a, etc.)

A copper-coloured light, comparable to (that of) the rising, red-yellow sun, is spiritually seen.

## DETAILED PRESENTATION OF THE SUPERIOR QUALITIES OF THE TRANSCENDENCE

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a) Demonstration of the superiority of the transcendence of patience

- a) Superiority of patience because of compassion
  - b) Superiority of patience because of view
  - b) Expression of the disadvantages of impatience
  - c) Full description of the qualities of patience
  - d) Therefore one is advised to resort to patience
  - e) Explanation of the divisions of the transcendence
- 

### DEMONSTRATION OF THE SUPERIORITY OF THE TRANSCENDENCE OF PATIENCE

#### SUPERIORITY OF PATIENCE BECAUSE OF COMPASSION

“(Even) if ...” etc. (III, 2a, etc.)

This is in line with the following statement in the “Scripture Ornament”,

*“(The Bodhisattva) imbued with love, who when being harmed and when suffering to benefit others always cherishes the thought that (thereby) he is benefited, what has he to be patient with?”*

## SUPERIORITY OF PATIENCE BECAUSE OF VIEW

“(The Bodhisattva with insight into) selflessness...” etc. (III, 3a, etc.)

Following this purport, it is also said in the “Maitreya Prayer”,

*“May the transcendence of patience, just as the element of air does not adhere to earth or water or fire, be perfect without there being patience or anger.”*

Thus, there is patience even though, since no object that is harmed and no harming subject, no object that is endured and no enduring subject are seen, patience has not been cultivated by means of these.

## EXPRESSION OF THE DISADVANTAGES OF IMPATIENCE

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- a) Unpleasant maturation is brought forth
  - b) Formerly amassed merit is wiped out
  - c) Description of the seen and unseen disadvantages
- 

## UNPLEASANT MATURATION IS BROUGHT FORTH

“(On account of having been) harmed...” etc. (III, 4a, etc.)



## FORMERLY AMASSED MERIT IS WIPED OUT

“Because...” etc. (III, 6a, etc.)

When here is declared that virtues amassed in a hundred eons are destroyed, and when in the “Bodhisattva's Way of Life” is declared that virtues amassed in a thousand eons are destroyed, then these are the meanings of different scriptures, viz,

the scripture “Playing Manjusri”, where is stated:

*“Manjushri, anger is called 'anger'<sup>76</sup> because it destroys virtue amassed in a hundred eons. Therefore it is called anger”,*

and the scripture “Jewel Heap”, where is stated,

*“What is anger? It has the nature of [72] burning the rudiments of virtues amassed in a thousand eons.”*

Again, as for the meaning of that<sup>77</sup>, since Bodhisattvas are declared to be both basis and object, it is clear that here the anger of a Bodhisattva great in strength towards one who is lower is referred to, because in connection with the basis is taught, “that great being, the Bodhisattva...”, and in connection with the object, “...towards those who have generated the mind of enlightenment”.

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<sup>76</sup> literally (in Sanskrit): that which strikes, or kills, or makes opposition

<sup>77</sup> MA III,6

And as for the meaning of (the excerpt from) the “Bodhisattva's Way of Life”, the same principle establishes that the anger referred to (in this) is that of a Bodhisattva small in strength toward one who is great; and what is also established by it is that when one who is not a Bodhisattva generates anger towards a Bodhisattva, the extent of the maturation is inconceivable. For the (auto)-commentary states,

*“...what to say about the generation of anger by one who is not a Bodhisattva towards Bodhisattvas! Just as the extent of the water of the ocean cannot be determined in terms of ounces, so the limits of the maturation (of that anger) cannot be determined.”*

## DESCRIPTION OF THE SEEN AND UNSEEN DISADVANTAGES

“(It brings about an) ugly (appearance)...” etc. (III, 7a, etc.)

## FULL DESCRIPTION OF THE QUALITIES OF PATIENCE

“Patience...” etc. (III, 8a, etc.)

THEREFORE ONE IS ADVISED TO RESORT TO PATIENCE

“Aware of the drawbacks and excellences of the anger and patience of ordinary beings...” etc. (III, 9a, etc.)

## EXPLANATION OF THE DIVISIONS OF THE TRANSCENDENCE

“In spite of its dedication for the purpose of the enlightenment of) a complete Buddha...” etc. (III, 10a, etc.)

## HOW THE OTHER QUALITIES ARE ALSO OBTAINED ON THIS GROUND

“On this ground...” etc. (III, 11a, etc.)

In this regard, the (“Ten Stages Scripture”) states:

*“All [73] bondage, that of the desire-(realm), of the form-(realm), of existence and that of nescience, will (already) have been thinned out, and will be abandoned without (any) substantial greed, hatred and stupidity having to be diminished.”*

Therefore, in this Centrist system, even though all defilements which are the causes for an ordinary person's adoption of birth in existence, and the causal aspects of compulsive birth in the cyclical flow – which form the objects that are given up by means of the Hearers' and the Self-Buddhas' cultivation – have already been abandoned through the Bodhisattva path of seeing, the aspect of their residual potential is

purified at the stage of the Bodhisattva path of cultivation, and what is shown (here) is the extent to which the aspect of their residual potential is purified on the third ground.

Somebody says: {15}

“The meaning of exhaustion is not total exhaustion, because the scripture mentions a ‘thinning out’. The meaning of those (statements) is, according to the intention of (Asanga’s) ‘Bodhisattva Grounds’, that by the strength of the mundane meditative concentrations and the formless meditative stabilizations (the practitioner) disengages himself from the adherence to the desire-(realm), the form-(realm), and the formless (realm). He has thus abandoned the manifest (defilements) explained before. It is evident that therefore the term ‘thinning out’ is mentioned (in the scripture). It is further evident that bondage has been explained after the ‘Pure Science’.”

This interpretation is faulty. If on the third ground a disengagement from the adherence to desire, and so on, by means of the mundane concentrations and the formless ones is necessary, the consequence is that on the first ground not all nine meditative equipoises have been achieved. Nor is it possible to disengage oneself from the adherence to the formless [74] by means of the mundane concentrations and the formless ones. And, again, as to the claim that bondage has been explained after the “Pure Science”, (it amounts to) the claim that the defilements explained in Centrism and the defilements explained in the “Pure Science” can both separately exist in the mind of one person, (and that this is) a failure to differentiate the way a theory-system posits and the way things actually are has already been declared before.

## EXPLANATION OF THE FEATURES COMMON TO THE THREE, TO GIVING, AND SO ON

“(These three virtues,) giving, etc...” etc. (III, 12a, etc.)...

...are addressed to Bodhisattvas who are laypersons, and, again, their morality is the abandoning of the ten non-virtues.

## EXPRESSION OF THE QUALITIES OF THE GROUND IN A FINAL SUMMARY

“(This ‘Lighting up’ resting on the exalted son) of the Victor...” etc. (III, 13a, etc.)

The third ground is exemplified by the light of the sun.

This concludes the explanation of the third generation of the mind (of enlightenment).



# THE FOURTH GROUND

- 
- a) Statement of the greatness of precisely diligence
  - b) Demonstration of the ground's nature by way of superior diligence
  - c) Explanation of the name of the ground by means of the experience of its cultivation
  - d) Determination of the special abandonment on this ground
- 

## STATEMENT OF THE GREATNESS OF PRECISELY DILIGENCE

“(All virtues...” etc. (IV, 1a, etc.)

## DEMONSTRATION OF THE GROUND'S NATURE BY WAY OF SUPERIOR DILIGENCE

“(The ground on which) diligence...” etc. (IV, 1c, etc.)

## EXPLANATION OF THE NAME OF THE GROUND BY MEANS OF THE EXPERIENCE OF ITS CULTIVATION

“Here...” etc. (IV, 2a, etc.)

A light superior to the copper-coloured light is spiritually seen.

## DEMONSTRATION OF THE SPECIAL ABANDONMENTS ON THE GROUND

“What is associated with) self-view...” etc. (IV, 2d)

Here, the meaning of the scriptural statement to the effect that the personal self-habit and the objective self-habit, preceded by dogmas concerning a destructible collection, are exhausted is that, even though (in) substance they have already been given up [75] since the first ground, now their residual potential is exhausted, which is similar to what has been explained before.

Somebody says: {16}

“Again, the meaning of exhaustion is that the seeds of the two (forms of) self-habit, which on this ground are the objects to be given up, have been given up, but not that they are entirely exhausted. Even scriptures teach that there exist instinctual dogmas concerning a destructible collection”.

A Bodhisattva in whom a reality-habit which apprehends a person as real openly exists in spite of the fact that he directly cognizes the completely pure, natural state of all phenomena, is truly astonish-

ing. This wrong theory-system pervades whatever is said before or later.

This concludes the explanation of the fourth generation of the mind (of enlightenment).



# THE FIFTH GROUND

- 
- a) Explanation of the name of the ground
  - b) The predominant transcendence
  - c) Demonstration of another quality
- 

## EXPLANATION OF THE NAME OF THE GROUND

“(This great) being...” etc. (V, 1a, etc.)

## THE PREDOMINANT TRANSCENDENCE

“Meditative concentration predominates”, (V, 3c)

## DEMONSTRATION OF ANOTHER QUALITY

“(Great expertness in even perceiving the subtle nature of the) wise ones' (truths)...” etc. (V, 3c, etc.)

In this regard, the (auto)commentary states,

*“The ‘wise ones are the holy ones. Their truths are the truths of the wise ones, that is, they are the so-called holy truths. ‘Nature’ means intrinsic essence. A nature that must be penetrated by a subtle consciousness is a subtle nature,”*

And thus “subtle” is the special attribute of the object.

Somebody declares, expressing a refutation of others: {17}

“The commentary of the 'Philosophical Sixty' states [76] the truth of cessation as a truth of ultimate sense and the other three truths as superficial truths. And also here, with regard to this, is stated that the truths of suffering, origin and path pertain to the superficial truth, and that the truth of cessation is the intrinsic essence of the ultimate sense. By reason of (these statements), the exposition of the truth of cessation as a truth of superficial sense cannot constitute a final judgement.”

It actually is like this. However, for the one who has said this himself an acceptance of this is contradictory, because he has asserted that an ordinary person who has not perceived Thatness directly perceives the sixteen (categories) of the four truths, viz impermanence and so forth.

This concludes the explanation of the fifth generation of the mind (of enlightenment).





## THE SIXTH GROUND

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- a) Demonstration of the attainment of cessation by means of the superior transcendence of wisdom
  - b) Additional statement of the excellence of the transcendence of wisdom
  - c) Description of the procedure of engaging in this transcendence of wisdom
  - d) Brief presentation of the virtues obtained by this procedure
- 

### DEMONSTRATION OF THE ATTAINMENT OF CESSATION BY MEANS OF THE SUPERIOR TRANSCENDENCE OF WISDOM

“(He who on) the ‘Advancing’...”, (VI, 1a, etc.)

On the sixth ground, since on the fifth the completely pure transcendence of concentration has been attained, the Bodhisattva abides in perfect tranquility, and discerns Thatness in terms of the profound relativistic origination. Since now the transcendence of wisdom has become superior in him, he can attain cessation where all conceptual elaborations have ceased. Prior to (this ground), however, he cannot, because (then) he does not possess the superior wisdom.

One may ask: “Why is (this ground) called ‘Advancing’?” The following three reasons are mentioned: (the Bodhisattva) penetrates the reflection-like noumenal nature, on the fifth Bodhisattva ground

he has objectified the truth of the path, and [77] he (now) advances towards qualities of a perfect Buddha.

## ADDITIONAL STATEMENT OF THE EXCELLENCE OF THE TRANSCENDENCE OF WISDOM

“Just as...” etc. (VI, 2a, etc.)

The “Discourse Collection” states:

*“How can one thousand trillion blind without a guide enter a city when they do not even know the way? When wisdom is absent, these five transcendences, lacking eyes, are bereft of their guide, and thus unable to reach enlightenment. When wisdom has taken care of them, then they have found eyes, and thus obtain its name, (i.e. transcendence).”*

## DESCRIPTION OF THE PROCEDURE OF ENGAGING IN THIS TRANSCENDENCE OF WISDOM

- 
- a) The procedure of explanation relied upon
  - b) The person to whom the explanation is to be given
  - c) Determination of the object to be explained, emptiness
-

## THE PROCEDURE OF EXPLANATION RELIED UPON

“Just as...” etc. (VI, 3a, etc.)

(In the autocommentary) is stated:

*“After it is said, ‘He sees Thatness in terms of relativistic origination, and abiding in wisdom he comes to attain cessation’<sup>78</sup>, it may be wondered what ‘Thatness in terms of relativistic origination’ means, and how this is seen by the Bodhisattva of the sixth ground. However, the intrinsic nature of this does not lie within the domain of (people like) us, whose eyes of intelligence are entirely covered with a thick layer of nescience. Nevertheless, it does lie within the domain of Bodhisattvas who stay on the higher grounds, on the [78] sixth and so on, and therefore not we but only the Buddhas, the Transcendent Destroyers and Possessors, and these Bodhisattvas whose intelligence is flawless should be asked.”*

Now, if master Candra(kirti) had composed his treatise by taking recourse to reference, reasoning and a teacher's instructions without having attained the ground himself, then such words would be literally true, because without taking recourse to reference, reasoning and a teacher's instructions he could not, (according to those words), by his own strength demonstrate Thatness. But then again, it cannot be denied that he composed (his treatise) after having attained the grounds. Thus, he has adopted (such a) low profile in order that in this

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<sup>78</sup> MA VI, 1cd

way the pride in future writers and commentators might be subdued. Master Shantideva speaks along these lines when he declares,

*"Here, I have not even expressed (anything) that has not yet occurred before. I do not even have skill at the metrical science."*

The (auto)commentary states:

*"One may say: 'But is not the procedure whereby a Bodhi-sattva, proceeding by the transcendence of wisdom, is said to see Thatness in terms of relativistic origination set forth in scriptures which (we) read, such as the 'Transcendence of Wisdom', the 'Ten Stages Scripture', and so forth? Thus, it is possible to explain it in reliance upon scriptural texts'.*

*No, it is not. It is difficult to ascertain the intention of scriptural texts and, hence, (persons) like us [79] cannot even by means of scriptural texts expound Thatness. Such a statement concerns us. However, the intention of the scriptural texts is ascertained when we have seen their correct interpretation in treatises produced by a person who is an authority. And it is holy Nagarjuna who, after having correctly understood the scriptural texts, in his Centrist treatises has perspicuously expounded, by reference and reasoning, the noumenal nature of things, characterized by realitylessness, just as it is seen by the Bodhi-sattvas who proceed by the transcendence of wisdom. Therefore, precisely in accordance with holy Nagarjuna's exalted presentation of the Thatness of things by means of reference and reasoning will I express, as it obtains, the tradition taught by him.*



*One may ask: 'But by means of what can we be certain from the outset that this holy Nagarjuna himself does not err with regard to the scriptural texts?'*

*By means of scriptural texts. Thus, the 'Mission to Lanka' states:*

*'In the southern region, in the land Bheda, he will, as monk 'Glorious' and called by the name 'Naga', destroy the positions of existence and non-existence. Having fully expounded my vehicle, the unsurpassed Universal Vehicle, in [80] the world, he will after the attainment of the ground 'Joyful' go to the Sukhavati pure land.'*

*Further, the scripture 'Big Cloud Twelve Thousand' also states:*

*'Ananda, when four hundred years have elapsed after I passed away from the realm of woe, this Licchavi youth, called 'Joy when Seen by Living Beings' will as monk 'Naga' greatly propagate my doctrine. Finally, in the world sphere 'Pure Light', he will become a Tathagata, a Foe-Destroyer, a fully accomplished Buddha, called 'Light Source of Spontaneous Wisdom'.'*

*It is thus definitely proved that (Nagarjuna) does not err with regard to the scriptural texts."*

This demonstrates that ordinary persons, without taking recourse to reference, reasoning and a teacher's instructions, cannot compose treatises which independently comment on the intentions of the scriptures, and that to compose treatises which independently comment on the intentions of the scriptures, one must have attained the grounds. Along the same lines, master Haribhadra states,



*"How can any treatise (written) by one whose wisdom is not pure destroy the heterodox? How can its meaning be that of a treatise (written) by a great [81] being? How can it be the domain of the activity of a Holy's intelligence?"*

## THE PERSON TO WHOM THE EXPLANATION TO BE GIVEN

- 
- a) It is to be taught to the (respective) recipients
  - b) The benefit of having been taught
  - c) The consequence: advice to listen
- 

## IT IS TO BE TAUGHT TO THE (RESPECTIVE) RECIPIENTS

"Even while just an ordinary (person)..." etc. (VI, 4a, etc.)

In general, there are three persons to whom the view of emptiness is taught: to those who accept substantivistic theory-systems, heterodox or orthodox, it is to be taught by way of the extirpation of their fallacious concepts by means of consequentialist reasonings; to neophytes it is to be taught after a gradual training of their minds; and to the awakened class of the Universalists it is to be taught from the very outset.

In regard to the first, this master (Candrakirti) reverses the fallacious concept of an arising from self – when the Sankhya assert the

arising of an existent sprout from itself – by expressing what damages it, such as the consequence that (then) an arising is pointless. Since also (at) the proof of the sprout's arising by nature nothing other than self-arising is seen, it is like declaring that the sense of a non-arising nature is understood, and it is like this even for all substantivists who set forth proofs of a reality-status of phenomenon and person.

In connection with the second is declared that it is a root-downfall for a Bodhisattva “to teach emptiness to beings whose minds have not been trained”. Thus it is established that to neophytes who do not engage in theory-systems, emptiness should (only) be taught after their minds have been trained, step by step, [82] in (teachings such as those on) the difficulty of finding the freedoms and endowment (of a human existence), and so on.

In regard to the third, the “Ten Stages Scripture” states,

*“Just as from smoke fire is inferred, and from water fowl, water, so the class of the intelligent Bodhisattvas is inferred from marks.”*

The “Jewel Garland” expresses the meaning of this in the following way:

*“The practice of enlightenment is for some, for those who fear the profound and are apprehensive of it”,*

and their apprehension implies the exhibition of exactly those physical and verbal marks which are spelled out in this text<sup>79</sup>. Here the enthusiasm for the teaching – among the four, enthusiasm for the teaching of the Universal Vehicle, etc., declared to be the causes of a holy Bodhisattva in the “Supreme Tantra” – and the enthusiasm described in the “Ornament of Scriptures” in the chapter on enthusiasm are identical in meaning.

Again, the reasonings set forth in (this) text constitute the procedure whereby (the view of emptiness) has to be taught, because were it to be taught, without a presentation of reasonings, with the bare words of the theses, those who have a sharp intellect would not draw certainty that its meaning is definite while those of weak intellect would either, after a rejection of emptiness, move to bad existences or, after an apprehension of the meaning of emptiness in terms of non-existence, amass fallacious concepts repudiative [83] of all things. Along the same lines, the “Root of the Middle” states,

*“Misapprehension of emptiness ruins persons of meager intelligence, just as a snake wrongly grasped, or a science wrongly applied”<sup>80</sup>;*

and the “Jewel Garland”,

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<sup>79</sup> in Ma, VI, 4a, etc

<sup>80</sup> MMK, 24, 11

*"If this teaching is misunderstood, it will just spoil the unskilled; thus, they will sink in this impurity of the view of non-existence."*

It may be wondered whether the reasonings set forth in the text are not reasonings which refute substantivism. Indeed, they are. On the part of the former persons, the teaching (proceeds) by way of reversing the fallacious concepts conceived by their respective theory-systems; while on the part of the latter two, it proceeds by way of debarring alternatives after having made it clear that the mode of existence of entities, if these exist by an intrinsic nature, is confined to these (alternatives). In what other way could we explain the fact that, after in this text it is declared that Thatness is taught to the latter persons alone, this subject, Thatness, is (then) taught (in it) by way of the negation of an arising via the four alternatives! After having gained a panoramic view [84] of a great scriptural tradition, one can give an explanation in terms of a statement: "In this instance, this alone is pertinent", but one cannot, after having seen one (thing) and after having regarded it as a reason, reject all others.

## THE BENEFIT OF HAVING BEEN TAUGHT

"He (has)..." etc, (VI, 5a, etc.)

As the result of the firm view of emptiness, these qualities equally arise in all three persons because they must be expert in the procedures of the profound and the extensive.

## THE CONSEQUENCE: ADVICE TO LISTEN

“Since he who is expert in) the profound and...” etc. (VI, 7b, etc.)

## DETERMINATION OF THE OBJECT TO BE EXPLAINED, EMPTINESS

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a) Explanation of the emptiness to be discerned by the General Vehicle

a) Explanation of dependence by way of objective selflessness

a) Explanation of dependence in the sense of a negation of real arising

a) The manner of ascertaining Thatness by means of scriptural reference

b) The manner it is determined in treatises

c) The manner in which in this text Thatness is determined by reasoning

b) Explanation of dependence in the sense of dependent arising

c) Explanation of the benefit of understanding dependence devoid of two extremes

b) Explanation of dependence by way of personal selflessness



- c) Explanation of the emptiness to be discerned by the Universal Vehicle
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EXPLANATION OF THE EMPTINESS TO BE DISCERNED BY  
THE GENERAL VEHICLE

## **THE OBJECTIVE SELFLESSNESS**

**EXPLANATION OF DEPENDENCE IN THE SENSE OF A  
NEGATION OF REAL ARISING**

THE MANNER OF ASCERTAINING THATNESS BY MEANS OF  
SCRIPTURAL REFERENCE

The “Ten Stages Scripture” states:

*“Oh, exalted sons of the Victor! The Bodhisattva who has really completed his course on the fifth Bodhisattva ground enters the sixth,*

*and he does so by way of the ten equalities of things. Which ten? The following (ten): the equality of the marklessness of all things, the equality of the characteristiclessness of all things, likewise that of their non-arising, non-producedness, isolation, primordial purity, absence of elaborations, the equality of absence [85] of object to be adopted and abandoned, the equality, of all things, of being like an illusion, dream, hallucination, echo, water-moon, reflection and emanation, and the equality, of all things, of having neither existence nor non-existence. When he fully cognizes the nature of all things in this manner, he obtains, by his intelligent and harmonious acceptance of it, the sixth Bodhisattva ground 'Advancing'."*

Thus, the first eight are equalities in the ultimate sense, the ninth, demonstrated by the seven examples, illusion and so on, is an equality in the superficial, and the last is an equality in both truths. "Intelligent" means that the (Bodhisattva's) mind is utterly clear on all ten equalities, and "harmonious acceptance" that he is not frightened of them, and that thereby he obtains the sixth ground.

#### THE MANNER (EMPTINESS) IS DETERMINED IN TREATISES

Therefore, with the idea that the rational demonstration, here, of merely the equality of the non-arising of things easily demonstrates the other equalities of things, the master (Nagarjuna) has written, at the beginning of his "Treatise of the Middle":

*“Neither by themselves, nor by others, nor by both, nor without cause - not anywhere [86] is there ever an arising of any entities.”<sup>81</sup>*

Here, the last<sup>82</sup> term “there is not”, in connection with the four, “by themselves”, and so on, shows the thesis, and the four are to be applied as follows: “An arising of any internal or external entities from themselves is never possible at any established end of place and time”, and so forth. The meaning of “at any established end”<sup>83</sup> is “on the strength”, and not “in a tradition”. In connection with the reasonings which establish precisely these four theses, there appeared the two great traditions of Consequence<sup>84</sup> and Own-Continuum<sup>85</sup>, placed apart by the two masters Buddhapalita and Bhavaviveka.

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- a) Determination of the difference between Consequence and Own-Continuum
  - b) Refutation of the Own-Continuum school
  - c) Special explanation of the Consequence school
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<sup>81</sup> MMK, I,1

<sup>82</sup> “last” according to the Tibetan syntax

<sup>83</sup> Tib. “grub mtha”; literally: “established end”; however, in philosophical texts it almost invariably occurs in the sense of “tradition” or “theory-system

<sup>84</sup> Prasangika

<sup>85</sup> Svatantrika

## DETERMINATION OF THE DIFFERENCE BETWEEN CONSEQUENCE AND OWN-CONTINUUM

{18} That the acceptance and non-acceptance of a general basis, the acceptance and non-acceptance of a defiled mind, the acceptance and non-acceptance of an (apperceptive) self-consciousness and external objects, and so forth, be the difference (between the two), will be refuted later. Then somebody writes:

“And as for the difference of (the acceptance and non-acceptance of) a negatee of ultimate sense, in the method of the adherents of the Own-Continuum (tradition) the habit of taking some manner of settlement of these things for existence, they not being established by virtue of appearing to the mind, is the instinctual reality-habit occurring since time immemorial. Since [87] what the adherents of the Own-Continuum school establish here is extremely coarse by comparison with the apprehending intelligence (which is) the negatee of the Consequence (tradition), it is not the subtle reality-habit. When the reality-status apprehended by this reality-habit is debarred by means of reasoning, then, like an illusionist who does not apprehend as existent in the internal or external things a manner of settlement not established by virtue of the inner mind, one will understand these as mere existences established by virtue of the mind.”

And at the occasion of the rational refutation of this by the adherents of the Own-Continuum school, he writes:



“Entities are unanimously classified as material and immaterial. That the material have no parts, such as an eastern direction, and so on, and that the consciousness has no parts, such as an anterior and a posterior time, must in accordance with what is explained in other (texts) be denied, and it must be confirmed that the possession of parts is the concomitant of an entity.

Now, were the part and the possession of part two separate essences, they would be without connection, and therefore, to negate (this), they are declared to be a single essence. But even though a single essence is their mode of being when they are focused upon in conformity with the manner (of perception) of the mental consciousness, it cannot be denied, when it comes to their mode of appearing, that they appear as separate essences. Thus, in line with illusions, they are to be determined as such and emptiness of such. Then, analogously, it would be utterly irrational if, even though there is no inconsistency in a false manner of settlement being established by virtue of appearing to the mind, the basis were a manner of settlement not established by virtue of appearing to the mind.”

Then (he writes):

“Even though thus no manner of settlement which is not established by virtue of appearing to the mind exists, the existence of one manner of settlement established by virtue of this without being merely nominally imputed is not [88] inconsistent in this tradition, and therefore with regard to the negatees of the two Centrists there has come to be a great difference on the part of the mind”.

And on the occasion of the determination of the Consequentialist negatee, (he writes):



“(There are) two: the mode of establishment of things on the strength of conceptuality, and the obverse of it, the reality-habit of apprehending (things).

The former: according to statements, based upon the scripture 'Upali's Request' and the texts 'Four Hundred' and 'Jewel Garland', to the effect that except for a mere establishment on the strength of nominal conventions nothing whatever exists in the conventional, (things) abide as mere nominal designations (in the conventional). When those (statements) are well understood, it will be well understood that all things, of necessity, are to be established in dependence, that precisely because of being dependent designations and because of having arisen in dependence they are not established with an intrinsic essence, that an independent essence not established on the strength of other conventions does not exist, and that even when a thing is established as existent, it is (so) established without its designation's referent having been probed into.

The latter: the apprehension of an existence which is not established on the strength of the aforementioned nominal conventions alone is the instinctual apprehension of existence in terms of reality, ultimate sense, authentic status, intrinsic essence, intrinsic characteristic and intrinsic nature, and the conceptual object apprehended thereby is the reality dimension of the extremist apprehension of the designated. Even though [89] the exponents of the Own-Continuum school assert that an establishment in terms of the three, reality and so on, is not possible for objects of consciousness, they assert that in the conventional the three, establishment in terms of intrinsic essence, and so on, exist.”

And he writes:

“When the mind enters an object, there are three (ways of) apprehending it: as real, as unreal, and as not being qualified by either. Thus, even though an object is not apprehended as being without reality, it is not necessarily apprehended as being real; and, likewise, even though the two selves are not entered, it is not that the two selflessnesses are necessarily entered, for there exists, as a third option, one mind beyond the extremes. Thus, it will be understood that after the apprehension of reality has already been properly determined (as the negatee), there are still several concepts which do not fall under the two self-apprehensions, and this will avert all misconceptions which have it that by the reasoning analytic of Thatness all conceptually apprehended objects are debarred.”

Here, the statement: “The (exponents of) the Own-Continuum school accept the existence of a manner of settlement of these things, according to which these are not established by virtue of appearing to the mind, as the reality dimension to be rationally refuted” is contradictory for himself<sup>86</sup>, for when Bhavaviveka accepts external objects as (having the) three (qualities), viz being established with intrinsic essence, and so on, then a non-acceptance of a manner of establishment in which external things are not established by virtue of appearing to the mind, is contradictory. Also what is stated in the context of the rational refutation of this (reality dimension), viz, “After an object without parts and a consciousness without parts have been refuted, it is established that they have parts; and after at a possession of parts

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<sup>86</sup> i.e., for the proponent of the foregoing presentations

separated essences [90] of (being) part and having part are refuted, they must be established as a single essence”, is either an arbitrary, ill-considered statement, or an underrating of the great exponents of the Own-Continuum school, for the treatises of the Own-Continuum school merely state, when the minor premise of an absence of unity and plurality is established, that (something) real is refuted as one by the reason of being seen as being endowed with many parts, and that because a single pervading subject is debarred, many pervaded objects are debarred, but in no text whatsoever of the Own-Continuum school is there seen an ultimate establishment, by a reasoning establishing realitylessness, of parts and a possessor of parts as a single essence.

It follows that for this school such a single essence of parts and what possesses the parts is a mode of settlement whereby (something) is not established by virtue of appearing to the mind. For even though the manner (of perception) of the mental consciousness – that is, parts and possessor of parts as one essence – is in fact transmitted to the very mind, these two are separate essences. How can one give an answer?

It further follows that, even though the mode (of perception) of the mental consciousness has been transmitted to the mind, the self and aggregates are seen as separate essences, because a chariot and the components of a chariot are seen here as separate essences. And if (such) is accepted, the (the opponent) should reflect whether this is inconsistent or not with what, according to a statement in his commentary on this text, he (himself) has accepted, (viz) that the fivefold heterodox view of an essential difference between the self and the aggregates is not listed among the views concerning a destructible col-



lection because it is the view that the self exist without contingency upon the aggregates!

The claim, (in the context of) the determination of the negatee of the reasonings of the Consequentialist tradition, to the effect that this is an existence not [91] established merely on the strength of nominal conventions, is utterly incorrect, because the negatee of the Consequentialist tradition consists of the six, reality, existence in the ultimate sense, and so on, and therefore, while it is accepted that (these) do not even conventionally exist, the former<sup>87</sup> does exist conventionally. If this is not established, then it follows that both the nominal designation "vase" in connection with a bulb with a round bottom and the nominal designation "omniscient" in connection with a perfect Buddha are equal in that they are established on the strength of merely a nominal designation, because these two equally lack a referent not established on the strength of merely a nominal designation. If this is accepted, then these two will equally be arbitrary names. Therefore, the Consequentialist school and the Own-Continuum school are both equal inasmuch as for them the referents stated, of nominal designations, are found when by means of reasoning analytic of the conventional they are sought in (connection with) reasonable names. And since both also claim that they are not found when sought by means of reasoning analytic of the ultimate sense, that statement to the effect that this is the special negatee of the Consequentialist school reduces to a mere thesis without proof.

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<sup>87</sup> That is, an existence which is not established merely on the strength of nominal conventions

The statement: "Thus it will be understood that after the apprehension of reality has already been properly determined (as the negatee), there are still several concepts which do not fall under the two self-apprehensions, and this will avert all misconceptions which have it that by the reasoning analytic of Thatness all conceptually apprehended objects are debarred", (this statement) is the most extensive misconception, because even what is proclaimed in the scripture "Transcendence of Wisdom":

*"When one engages in the statement, 'Form is empty', he engages [92] in marks; when one engages in the statement, 'It is not empty', he engages in marks", and so on,*

according to which any apprehension whereby two extremes are adhered to is an apprehension of marks, would be a misconception. Also the following statement in the scripture "Jewel Heap" would be a misconception,

*"Kashyapa, a view of a personal self - in extent (similar to) Mount Meru - is easy; but one's taking pride in his view of emptiness is not so (easy)."*

Also when Saviour Maitreya says,

*"A discriminative awareness which applies the aggregates of form, etc., to emptiness is unacceptable",*



this would be a misconception. Holy Nagarjuna declares,

*"It cannot be expressed either as 'empty' or as 'non-empty' or as both or neither. (Only) for designative purposes should it be expressed (in those terms)", and*

*"You deigned to show the nectar of emptiness in order that all views might be relinquished. But you rebuked those who adhere [93] even to this",*

and these would also be misconception. Aryadeva declares,

*"Hence, one should not say that an entity exists, and also the idea of its non-existence should be discarded. Those intent on the goal of omniscience should likewise not even adhere to (what lies) between", and,*

*"Since it is not existence, non-existence, both existence and non-existence, and not even (of) the nature of neither, the Thatness of the experts, the Centrists, is freedom from the four extremes",*

and even this would be a misconception, because, having declared reality alone to be the negatee, he insists on adhering to both realitylessness and a mind which is a third option. Therefore, he is asked to be circumspect, since there is the danger of this view becoming the view described by Aryadeva, when this one says:

*"Non-existence is incomplete (emptiness). [94] The deluded ones adhere (to this). In pitiful places, inside putrid, that is where these fools dwell."*

Thus, setting aside over-affirmation and under-affirmation, we cannot differentiate between the Consequentialist school and the Own-Continuum school by way of their view of the ultimate sense devoid of (all) conceptual elaborations, because both traditions subscribe to the meaning which is really intended by Nagarjuna, (that is), to the elimination of the conceptual elaborations of the four extremes, the last three of which are negated after the preceding negation of the conceptual object of the apprehension of reality, which is the cause of suffering.

And neither is correct what the exponents of the older (Centrist school) claim, viz, that the presentation and non-presentation of theses (account for the difference between the two traditions), because master Candrakirti asserts that the stanza, "Not, from self, not from other..."<sup>88</sup> and so on, sets forth the thesis of the negation of an arising via the four alternatives.

Some claim that even though (the two traditions) are equal in that they hold absolutely negative theses, they differ on account of the presence and the absence of theses which establish (by way of) a positive, implicative discrimination. This is also incorrect, because establishing theses, such as "Hearers and Middling Buddhas have sprung

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<sup>88</sup> Of Nagarjuna's MMK

from the Lord of the Mighty One”<sup>89</sup> and so forth, are abundantly present (in the Consequentialist school as well).

What therefore principally accounts for the difference between these two (schools) is the manner in which they devise reasonings that cause [95] an establishment of the ultimate sense, because the thesis, proclaimed by Nagarjuna, of the negation of an arising via the four alternatives is established by Buddhapalita with the help of consequentialist reasonings, but by Bhavaviveka with the help of reasonings of an own continuum, and, hence, the division into two, Consequentialist and Own-Continuum school.

When explained in this way, (there are) two differences: a difference in the reasonings that cause an establishment of the ultimate sense, and a difference in the manner the superficial conventions are presented. The former entails six differences: of logical subject, predicate, thesis, reason, example, and syllogism.

(The difference with regard to the logical subject is) that the Own-Continuum school uses a particular (phenomenon), such as an inner compositional factor, as logical subject while the Consequentialist school, having negated this, uses as logical subject all entities in which the property to be negated is to be negated, for example, when with regard to all entities, such as a vase, and so forth, it states that they do not arise from themselves.

(The difference with regard to the predicate is) that the Own-Continuum school, by having employed the qualification “ultimate sense” in connection with the negatee, stipulates the four “...is not

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<sup>89</sup> MA, I,1

arisen from itself in the ultimate sense”, and so on, as the predicates which are to be established, while the Consequentialist school, having negated this, believes that an employment of the qualification “ultimate sense” is unnecessary because in the conventional no arising via the four alternatives is accepted, and, even though a bare arising is negated, the nature of the intelligence (involved) is that of one analytic of the ultimate.

(The difference with regard to the thesis is) that the Own-Continuum school insists, because (for it) [96] the special predicate is posited on the basis of a logical subject that is established by a validation cognition, that all four theses are theses of an own continuum while the Consequentialist school insists, because (for it) the nature of this logical subject itself is being analyzed so that the special predicate is not posited on the basis of a quality ground established by a validating cognition, that the four theses are consequentialist theses, being mere theses that refute the misconceptions of others.

(The difference with regard to the reason is) that the Own-Continuum school insists on reasons of an own continuum, because (according to it,) in order that such a probandum of an own continuum might get proved, reasons that are established for both the antagonist and the protagonist are devised, while the Consequentialist school, having refuted this with various reasonings, insists on Consequentialist reasons, because (according to it) reasons familiar to the antagonist himself are devised for the sake of the mere expression of the inconsistencies (in his system).

(The difference with regard to the example is) that the Own-Continuum school insists on examples of an own continuum, because



what (according to it) is required, on top of an appropriate example established by a validating cognition, is a concomitance established for both disputants, while the Consequentialist school insists on an appropriate consequentialist example, because (according to it) it is only an example familiar to the antagonist himself, whereas an establishment of a concomitance (for) itself, on top of this example, is not insisted upon.

(And the difference with regard to the syllogism is) that the Own-Continuum school, even with regard to all inferences for others, insists on syllogisms of an own continuum while the Consequentialist school insists on inferences familiar to others, because (according to it) the expression of logical subjects, examples and reasons which are all familiar to the antagonist himself serves the reversal of the antagonist's misconceptions. Since what in this regard is declared in the "Lucid Exposition", (viz) "Inference familiar [97] to himself", means: "Inference familiar to the antagonist himself", the meaning is the same.

Some, pretending to be scholars, say: {19}

"The Own-Continuum school has to establish things which are established by their own characteristics, and therefore it employs reasons of an own continuum. The Consequentialist school, however, need not established these, and therefore it does not employ reasons of an own continuum."

This gets things badly out of perspective, because it follows that when the Own-Continuum school establishes the theses which negate



an arising via the four alternatives, it establishes things established by their own characteristics.

To differentiate (between the two schools) on the basis of an acceptance and a non-acceptance of reasons of an own continuum and theses of an own continuum in the conventional, is not correct because also in the Consequentialist school there exist many proofs of special predicates based on logical subjects established as commonly given for both disputants, by means of reasons and examples (also) established as commonly given (for both), such as on the evidence of smoke the proof of the presence of fire on a hill where there is smoke, or on the evidence of physical and verbal (signs) of lineage affiliation the proof of another person's lineage affiliation, or on the evidence of physical and verbal (signs) of irreversibility the proof of another person's irreversibility, and so forth. If in merely this way they do not become reasons of an own continuum, then how can those before, those devised by the Own-Continuum school, become reasons of an own continuum! This should be well considered! Thus, one should not make candidates go awry by baseless statements, such as, [98] "The meaning of 'own continuum' is 'independence', and the meaning of 'independence' is 'reality-status'", and so on. The foregoing presentation is merely a brief outline, and a more detailed exposition is intended in another text. However, those with great analytical acumen should understand this through (the text) "Lucid Exposition".

At the second, the difference in the manner the superficial conventions are presented, (there are) three differences, that of basis, that of path, and that of result.

In the context of the first, there are the following differences: non-acceptance and acceptance of an arising from what is different, in the conventional; non-acceptance and acceptance of a common substratum of the created and the non-deceptive; non-insistence and insistence on a non-deceptive knowledge being the characteristic of a validating cognition; the difference of an insistence upon a definite number of four validating cognitions - that is, the two, direct perception and inference, and on top of these, those of analogy and scriptural authority - and the insistence upon a definite number of two (validating cognitions) - that is, direct perception and inference; and the difference of discerning the qualities of being authentic and perverted at both object and subject and of not discerning them at the subject.

The differences in connection with the path are the following two: the claim that the Hearers and Self-Buddhas penetrate the objective selflessness at the time of the path, and the claim that they do not; and the insistence upon an appearance-free meditative balance of the holy, and the insistence upon one imbued with appearance.

And the difference in connection with the result is that it is claimed that on the Buddha ground there exist no separate meditative balance and aftermath, and that it is claimed that they exist there.

The former (positions) in these pairs (of positions) are [99] those of the Consequentialist school, and the latter ones those of the Own-Continuum school.

Thus, it is evident that the principal among the reasonings of the Consequentialist school is the following: it is not correct to claim, when entities are being established as realityless, that the logical subject is established both for the antagonist and the protagonist, because if for the intelligence which examines the true nature of this logical subject this logical subject itself is established, then what follows is its reality-status<sup>90</sup>.

And a further (reasoning) is: for one who is a Centrist, the formulation of a syllogism of an own continuum is unjustified, because no other position is professed (by him). This means that at the time when the entities are to be established as realityless, reasons of an own continuum are unjustified, because otherwise, after the negatee "real" - as a predicate based upon a substantial logical subject established by a validating cognition - has been negated, it would be necessary to establish the special predicate "unreal". However, a special predicate "unreal", the other side of the (predicate) "real", based upon a logical subject that is established by a validating cognition, is not even professed, because at that time the logical subject itself is not established.

This is the meaning; and even though as many as three modes of interpretation, by later Tibetans, of the meaning of this text appeared, not even one has viewed it in its proper perspective. As for the refutation of the presence of an arising from what is different in the conventional, it is clear in the text. And also the insistence upon an

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<sup>90</sup> even before the result of the examination is obtained

absence of deception in the created is incorrect, because a scripture states:

*"The truth of the ultimate sense is only one, to wit nirvana qualified by non-deception."*

And Nagarjuna [100] states,

*"When the Victors have proclaimed that nirvana is the only truth, how can a savant fail to regard the remainder as perverted!",*  
and,

*"Whatever is created is a deceptive phenomenon. Thus, all this is false."*

This (insistence upon an absence of deception in the created) must be refuted because it has emerged as the factor that decisively accounts for the discrepancy between the various procedures of positing the conventional, for the illustrious Sakya Pandita declares:

*"Humbly will I explain to you the distinction between the Centrists' theory system and the Logicians' theory system. Even though there are many who pronounce on the meaning of this, only I, in the care of Manjushri, understand it according to its (true) meaning."*

*Briefly stated, to postulate the non-deceptive in the conventional is the Logicians' tradition, the Own-Continuum school partially tallies with this, and [101] the Consequentialist school does not postulate a reality in the conventional."*



I do not write about the conceptual elaborations of the other (differences) at the moment.

## SPECIAL EXPLANATION OF THE ESTABLISHMENT OF THE CONSEQUENTIALIST SCHOOL

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### a) Presentation of the system

a) Establishment of the own side

b) Refutation of the other side

c) The procedure of obviating contradictions on the own

side

### b) Denial of fault in this system

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## PRESENTATION OF THE SYSTEM

### ESTABLISHMENT OF THE OWN SIDE

What is to be proved are these two: the illusion-like superficial and the ultimate sense devoid of conceptual elaborations. What from the outset must be refuted in the context of even both of them is a reality in the appearance, and hence a realityless appearance is the major probandum. The proving agents are reference and reasoning. The



former refers to the scriptures of definitive meaning, and the latter to the Consequentialist reasonings.

## REFUTATION OF THE OTHER SIDE

- 
- a) Determination of the negatee
  - b) Explanation of the refuting reasonings
- 

## DETERMINATION OF THE NEGATEE

The negatee of the path are all deceptive appearances; and the negatee of reference and reasoning, here, are objects and subjects.

The objects comprise two (types): those imputed on account of intellectual misknowledge, and those imputed on account of instinctual misknowledge.

The former are those conceptually formed by substantivists on [102] the basis of arguments which appear like reference and reasoning, and here (there are) the two extremes of reification, or existence, and repudiation, or non-existence.

The personal self and the objective self constitute the former. The personal self is the person different from the aggregates, as contrived by the heterodox, or the person one in essence with the aggregates, as contrived by the Buddhist Sammitiya, or the inexpressible person. The objective self are those entities, such as form and so on,

which (schools) ranging from the heterodox Hindu (schools) to the Mind-Only (school) have laid down as really established.

The extreme of repudiation is the Hindu Carvaka's postulate of a non-existence of causal virtuous and sinful actions, resultant happiness and suffering in later lives, and so on.

The imputation by the instinctual misknowledge consists of the presentation, as person and thing, of the referential objects of the two habits – generally present in all, irrespective of any theory-system – (namely), the personal (habit) and the objective (habit); and of the presentation of the objects of their habit patterns as real, that is, as personal self and objective self.

As for the subjects, these are all the wrong views and intelligences which conceive of this-and-that object, as stated in the “Four Hundred”,

*“Concepts bind the seeing. Therefore it is these which are to be destroyed here”<sup>91</sup>,*

and in [103] the “Introduction (to the Middle)”,

*“Therefore, this reasoning of dependent origination destroys the whole network of wrong views.”<sup>92</sup>*

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<sup>91</sup> “Four Hundred”, XVI, 23c,d

<sup>92</sup> MA, VI, 115c,d

## EXPLANATION OF THE REFUTING REASONINGS

There are four refuting reasonings: consequence that expresses inconsistency, syllogism familiar to the other, confutation through similarity of reason, and probans being equal to probandum as regards lack of establishment.

## THE PROCEDURE OF OBVIATING CONTRADICTIONS OF THE OWN SIDE

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- a) Obviating a contradiction by referring to the superficial
  - b) Obviating a contradiction by referring to the ultimate sense
- 

### OBVIATING A CONTRADICTION BY REFERRING TO THE SUPERFICIAL

It occurs in the text that answers are given in which what is imputed by the heterodox is accepted. However, these are answers which take into account what on the part of the others is needed. It also occurs that the answer is given: "No analysis is applied here", and this is a direct answer.

### OBVIATING A CONTRADICTION BY REFERRING TO THE ULTIMATE SENSE

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- a) Nonexistence of thesis

## b) Nonexistence of reason

## NONEXISTENCE OF THESIS

Nagarjuna states:

*"If I had any thesis, then this defect would be mine. However, I have no thesis, and hence there is just no defect that is mine."*<sup>93</sup>

And Aryadeva declares:

*"Where the position 'existence', 'non-existence', and '(both) existence and non-existence' do not [104] exist, criticisms cannot be expressed in a distant time either."*

When modern Centrists construe the meaning of (Nagarjuna's statement) merely in the sense that there is "no defect" because no thesis of a really established thing exists, then this is incorrect, for it is declared that all three theses, "existence", "non-existence", and so forth, do not exist.

Now, what is the point? When it is declared that the negation of a real arising by way of the inquiry into whether there is an arising via the four alternatives, the negation of a real cause and result by way of the inquiry into whether cause and result conjoin or not, and so forth,

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<sup>93</sup> Vigrahavyavartani XXIX

equally (exist) for the Consequentialist, then (of course) it is necessary to explain them as what is called a non-acceptance of the position of a real establishment. However, when it is answered that, since at the time when the mode of existence of the logical subject itself is examined such a logical subject, albeit a merely appearing one, has to be accepted, the fault of the examination is the same, then it is necessary to again explain that, since the logical subject itself has not been accepted, there exists no thesis of an own continuum which posits a special predicate on the basis of a logical subject established by a validating cognition, in line, for example, with the statement that also when there is no arising of an entity from itself, a corresponding thesis of an own continuum does not exist. Thus, it should be [105] understood that there are two procedures of obviating contradictions, (one employed) in the face of substantivists, and (one employed) of the face of the proponents of the Own-Continuum school.

## NONEXISTENCE OF REASON

The "Lucid Exposition" states,

*"When one is a Centrist, a syllogism of an own continuum is not justified, because he has not accepted another position,"*

which means that when the true nature is being examined, the basis on which it is examined is not established for the Centrist and,



hence, he also does not accept, other than a property to be negated, a property to be established on it.

## DENIAL OF A FAULT IN THIS SYSTEM

One may say: "When a consequence expressive of an inconsistency cannot debar all conceptual elaborations, then merely an incomplete emptiness will be established for the Centrism. But when it can, does it debar them instantaneously, or by degrees? If it debars them instantaneously, then all other reasonings will be pointless. And if it debars them by degrees, then, the objects of cognition being limitless, there will be no time to debar (all) conceptual elaborations."

Thoughts operate by the excluding (systematically). And therefore, even though the conceptual elaborations are debarred by degrees, it is not that there is no time to debar them (all), because when the conceptual elaboration of a reality is debarred on the basis of one phenomenon, that very reasoning can also transplant to other phenomena that are genealogically similar to it. (Of course), there is no certainty that it necessarily transplants to all phenomena, as, for example, (in the case of) the substantivists<sup>94</sup> (it does not). Nevertheless, in line with the statement,

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<sup>94</sup> who prove the realitylessness of some phenomena, but directly or indirectly assert the reality of others (for example, atoms, moments, and so on)

*"Meditators are also on account of a difference in intelligence defeated [106] by respectively superior ones",<sup>95</sup>*

these (objects of cognition) will not be endless, because no negatee remains when the principal theory imputed by one's own theory-system has been refuted by a superior theory-system.

## THE MANNER IN WHICH IN THIS TEXT THATNESS IS ESTABLISHED BY REASONING

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a) Refutation of an arising via the four alternatives, by reasoning

- a) Brief presentation of the thesis
- b) Detailed explanation of the reasoning
- c) The import established by this procedure

b) Rebuttal of objections raised by Buddhist and non-Buddhist schools

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## BRIEF PRESENTATION OF THE THESIS

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<sup>95</sup> source: Shantideva's "The Bodhisattva's Way of Life"

"This itself..." etc. (VI, 8a, etc.)

## DETAILED EXPLANATION OF THE REASONING

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- a) Refutation of an arising from self
    - a) Refutation by means of the reasoning of commentators
      - a) Refutation of self-arising in Thatness
        - a) Consequence of the impossibility of a familiar meaning
          - a) An arising being pointless, in consequence
          - b) An arising having no chance, in consequence
        - b) Consequence of the attainment of an unfamiliar meaning
      - b) Refutation of self- arising in mundane convention
      - c) Summary of the import of both of these
    - b) Refutation by means of the reasoning of the author of the treatise
  - b) Refutation of an arising from what is different
  - c) Refutation of an arising from both
  - d) Refutation of an arising without cause
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# REFUTATION OF AN ARISING FROM SELF

## REFUTATION BY MEANS OF THE REASONING OF COMMENTATORS

### REFUTATION OF SELF-ARISING IN THATNESS

### CONSEQUENCE OF THE IMPOSSIBILITY OF A FAMILIAR MEANING

### AN ARISING BEING POINTLESS, IN CONSEQUENCE

“(If) this...” etc. (VI, 8c),  
which is Buddhapalita's [107] reasoning.

### AN ARISING HAVING NO CHANCE, IN CONSEQUENCE

“(If) the already arisen...”, etc. (VI, 9a, etc.),  
which is appended by Candrakirti.

### THE CONSEQUENCE OF THE ATTAINMENT OF AN UNFAMILIAR MEANING

a) The consequence of an endless arising

- b) The consequence of the nature of the result and the nature of the cause being muddled up
  - c) The consequence of mutual conceptual equality
- 

### THE CONSEQUENCE OF AN ENDLESS ARISING

“The seed...” etc. (VI, 9c, etc.),  
which is Buddhapalita's reasoning.

### THE CONSEQUENCE OF THE NATURE OF THE CAUSE AND THE NATURE OF THE RESULT BEING MUDDLED UP

“(Shape, colour, taste, potential and ripening of the sprout, different from those of the seed), the active cause...” etc. (VI, 10a, etc.)

The first two lines (express) the actual consequence, and the last two refute the rebuttal of that fault.

### THE CONSEQUENCE OF MUTUAL CONCEPTUAL EQUALITY

“But if...” etc. (VI, 11a, etc.)

These last two have been appended by Candrakirti.



## REFUTATION OF SELF-ARISING IN MUNDANE CONVENTION

“Since...” etc. (VI, 12a, etc.)

Even in mundane convention the term “one” is not employed in (connection with things) such a seed and a sprout, and thus it is evident that for a bare (unqualified) cause and result it is uncertain.

## SUMMARY OF THE IMPORT OF BOTH OF THESE

“Therefore...” etc. (VI, 12c, etc.)

REFUTATION BY MEANS OF THE REASONING OF THE  
AUTHOR OF THE TREATISE<sup>96</sup>

“(If arising) from self...” etc. (VI, 13a, etc.),

which is laid down in the “Root Wisdom” in the following way:

*“A oneness of cause and result will never be justified”<sup>97</sup>, “A oneness of cause and would amount to a oneness of producer and*

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<sup>96</sup> which refers to the first stanza of chapter one of Nagarjuna's *Madhyamakashastra*, or “Treatise” or “Root Wisdom”, in which the negation of an arising via the four alternatives is originally spelled out

<sup>97</sup> MMK, XX, 19a,b

*produced*"<sup>98</sup>, and "*If this fuel is the fire, agent and action will be [108] one*".<sup>99</sup>

## REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT

- 
- a) Expression of (the others') claim
  - b) Presentation of refutation
- 

### EXPRESSION OF (THE OTHERS') CLAIM

Substantivist Buddhist schools claim:

"Here, the statement, 'Things do not originate from themselves...' is certain, and this stance is also very rational. However, what is then added, namely, '...let alone from what is different', is not rational, because on the basis of the scriptural instructions to the effect that the generators of things are four conditions different from them, namely, the causal condition, the objective, the immediate and the

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<sup>98</sup> MMK, XX, 20a,b

<sup>99</sup> MMK, X, 1a,b

dominant, as arising from what is different, whether one likes it or not, has to be accepted.”

Even in the “Root Wisdom”, in its first chapter, a refutation of an arising from what is different is undertaken, and thus it is because of the one stanza, “(There are) four conditions: causal...” and so on, that this particular position, the way it has just been expressed, is adopted by these (schools).

## PRESENTATION OF REFUTATION

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a) Refutation, based upon the two truths, of an arising from what is different [109]

a) Refutation of an arising from what is different, in the ultimate sense

a) Expression of a damaging reasoning

a) Expression of a damaging absurd consequence

a) Consequence of an arising from what is genealogically disparate

b) Consequence of an arising without certainty

b) Refutation of an arising from what is different by means of an examination with regard to time

c) Refutation of an arising from what is different by means of an examination with regard to four possible combinations

b) Rejection of harm by the world

b) Refutation of an arising from what is different, in the superficial

b) Demonstration of the twofold benefit of such a refutation

c) Rebuttal of the “Pure Knowledge” theory-system’s proof of an arising from what is different

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## **REFUTATION, BASED UPON THE TWO TRUTHS, OF AN ARISING FROM WHAT IS DIFFERENT**

REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT,  
IN THE ULTIMATE SENSE

EXPRESSION OF A DAMAGING REASONING

EXPRESSION OF A DAMAGING ABSURD CONSEQUENCE

CONSEQUENCE OF AN ARISING FROM WHAT IS  
GENEALOGICALLY DISPARATE

“(If) from what is different...” etc. (VI, 14a, etc.),

which is the reasoning, stated in the “Root Wisdom”,

*“A difference of cause and result will never be justified”, “If there were to be a difference of cause and result, a cause would be equal to a non-cause.”<sup>100</sup>*

## CONSEQUENCE OF AN ARISING WITHOUT CERTAINTY

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- a) The actual consequence
  - b) Rebuttal of an objection
- 

## THE ACTUAL CONSEQUENCE

“Everything...” etc. (VI, 14c, etc.)

Even both of these are confutations through similarity of reason.

## REBUTTAL OF AN OBJECTION

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- a) The objection
  - b) The reply
- 

## THE OBJECTION

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<sup>100</sup> MMK, XX, 19a,d and XX, 20c, d



“(Since it can be) fully (produced)...” etc. (VI, 15a, etc.)

## THE REPLY

“Just as...” etc. (VI, 16a, etc.),

which means, (the objection) is not established because the probans is equal to the probandum.

## REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT BY MEANS OF AN EXAMINATION WITH REGARD TO TIME

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a) Refutation of an arising from what is different because of an absence of difference at separate times

a) The actual refutation

b) Rebuttal of an objection

b) Refutation of an arising from what is different because of an absence of arising in the case of simultaneity

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## REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT BECAUSE OF AN ABSENCE OF DIFFERENCE AT SEPARATE TIMES [110]

## THE ACTUAL REFUTATION

“(Simultaneous) sprout...” etc. (VI, 17a)

## REFUTATION OF AN OBJECTION

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- a) Rephrasing the opponent's opinion
  - b) Explanation rebutting precisely this
- 

## REPHRASING THE OPPONENT'S OPINION

“Just as...” etc. (VI, 18a, etc.)

## EXPLANATION REBUTTING PRECISELY THIS

“If...” etc. (VI, 18c, etc.)

## REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT BECAUSE OF AN ABSENCE OF ARISING IN THE CASE OF SIMULTANEITY

“If, (at) the visual (consciousness)...” etc. (VI, 20a, etc.)

REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT  
BY MEANS OF AN EXAMINATION WITH REGARD TO FOUR  
POSSIBLE COMBINATIONS

“(If a subject of generation, generating a different) object of generation...” etc. (VI, 21a, etc.)

The “Root Wisdom” states,

*“If a result has an essential nature, what is it that is generated by the cause? If a result has no essential nature, what is it that is generated by the cause? If no arising exists, the cause itself will not be justified. If the very cause itself is unjustified, the result will be that of what?”<sup>101</sup>*

By means of this reasoning are refuted the generation of an existent result and the generation of a non-existent result. And one which is both is also refuted because the aforementioned faults will be entailed. Besides, (this third option) is also refuted by the following reasonings [111] from the “Middle”,

*“How could nirvana be both existence and non-existence! These two, like light and darkness, are not present in one”<sup>102</sup>*, and

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<sup>101</sup> MMK., XX, 21 and 22

<sup>102</sup> MMK, XXV, 14

*“An agent (both) existent and non-existent does not perform an action that is (both) existent and non-existent. Being and not being are inconsistent with each other. How can they exist in one?”<sup>103</sup>*

## REJECTION OF HARM BY THE WORLD

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- a) Rephrasing the opponent's opinion
  - b) Presentation of a reasoning whereby this is rebutted
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## REPHRASING THE OPPONENT'S OPINION

“By one who...” etc. (VI, 22a, etc.)

Substantivists may say: “What is the point in a special reasoning that establishes an arising from what is different! After all, this worldly perception, adhering to its own view, proves to be much more powerful. And since the worldly do see an arising from what is just different, an arising from what is different is proved, and the negation of an arising from what is different countered.” [112]

## PRESENTATION OF A REASONING WHEREBY THIS IS REBUTTED

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<sup>103</sup> MMK, VIII, 7

a) To negate the authority of the world, a demonstration of the division of the two truths

a) Demonstration of the general characteristic

b) Specific explanation of the characteristic basis

b) Thus, on the occasion of Thatness, the world does not obstruct

c) Explanation of the special domain obstructed by the world itself

## TO NEGATE THE AUTHORITY OF THE WORLD, A DEMONSTRATION OF THE DIVISIONS OF THE TWO TRUTHS

### DEMONSTRATION OF THE GENERAL CHARACTERISTIC

“(In) all things...” etc. (VI, 23a, etc.)

Unless the multitudinous and extensive particulars of the world are explained to one who insists that the worldly perception debars the reasoning analytic of the true state, he will not be able to desist from his assertion of an obstruction by the world. Therefore, in order that the special domains of the obstruction and non-obstruction by the world might be shown, the division of the two truths will first be expounded, now.

When Buddha, the Transcendent Possessor and Destroyer, teaches his candidates the true state by means of conventions, He shows all entities in terms of two natures: a superficial one and an ultimate one. Thus, what is found by the holies' insight of meditative



balance is that all entities are empty of an intrinsic essence, and what, under the spell of delusion, is found by the minds of ordinary persons with delusive perception is that all entities have an intrinsic essence, and (these two) findings are formulated as two truths, which, however, by no means exist as separate natures. Among the two natures thus apprehended through the mind, the domain of the authentic perception is the truth of ultimate sense, and the domain of the delusive perception the superficial truth. [113]

In this regard, somebody has written: [20]

“What is demonstrated by this is that even in the nature of one (entity) such as a sprout, when classified, both that which is superficial and the nature of the ultimate sense exist. But what is not at all the case is that the single nature itself of the sprout is demonstrated as the two truths in reliance upon ordinary persons and holy ones. (However), were a basis established on the grounds that in view of this a natureless phenomenon is not possible, its nature would be confined to being identical or separate<sup>104</sup>, whereas, even though the existence of a nature is accepted, an intrinsically established non-nature is not contradictory.”

Further, (he has written):

“The two truths are one in nature but aspectively they are separate, like being produced and being impermanent, which is stated in (Nagarjuna's) 'Commentary on the Enlightenment Mind', in the following way:

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<sup>104</sup> identical with or separate from parts, cause, etc., which in any case leads to contradictions

*'That Thatness be separate from the superficial is not observed; rather, the superficial is stated as emptiness and just emptiness is the superficial, because it is certain that, if (one) is absent, (the other) does not occur, as in case of being produced and being impermanent'."*

This is not correct, because it follows that the superficial nature of the sprout, being its nature, is its ultimate nature, and that this is (also) its nature, for these two are (said to be) a single nature. Suppose they are, then, because of such a supposition, it follows that the [114] nature found by a delusive perception is the nature found by an authentic perception. Suppose it is, then, because of such a supposition, it follows that what is found by a delusive perception is found by an authentic perception. And if this is claimed, then there can be no difference between the procedures whereby these two find the nature of the object.

Further, it follows that in what is just one, for example a sprout, a designative basis designated by the name of the two truths is conventionally found, for there exist the two natures of the two truths as the nature of the sprout. With regard to the subject, it follows that the meditative balance of the holy perceives the very basis which is found by a delusive perception, and that a delusive perception is what causes the establishment of the very basis found by an authentic perception, because the two referents are of a single nature.

If further follows that in order to establish the emptiness of an intrinsic essence, it is necessary that one add the qualification "in the

ultimate sense" to the negatee, because as conventions the two truths are not empty of an intrinsic essence, and he has accepted the reason and the probandum of both the former and the latter.<sup>105</sup>

Therefore, those who have unbiased minds should make an inquiry into whether the claim that the two truths are a single essence in the way "produced" and "impermanent" are, and the claim that, except for the fact that all things are established on the strength of designation by nominal conventions, even in the conventional no nominally designated basis exists, are contradictory or not!<sup>106</sup>

And as for the import of the excerpt from the "Commentary on the Mind of Enlightenment", it is this: since the two truths are to be laid down in contingency upon each other, what "produced" and "impermanent" epitomize is the non-existence of separate natures, but not (the existence of) a [115] single nature, for a Centrist Consequentialist accepts neither a single nature nor separate natures in things established in contingency upon each other. Or else, let's well think about why for a cause and a result a single nature and separate natures, whatever the case may be, are not accepted.

## SPECIFIC EXPLANATION OF THE CHARACTERISTIC BASIS

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<sup>105</sup> which may refer to "impermanent" and "produced"

<sup>106</sup> they are of course both contradictory because in the former case the truth of ultimate sense has turned into the superficial truth and in the latter the superficial truth into the truth of ultimate sense, both fallacies being the result of having posited them as a single nature

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- a) Exposition of the superficial truth by way of division
    - a) Division on the basis of the intelligence of an ordinary person
      - a) The twofold division of the subjective delusive perception
      - b) By this procedure, the object is also established in terms of two sides
      - c) Demonstration of the non-existence of the second even in the world
      - d) This is now applied as an exemplification
    - b) Division on the basis of the ordinary person and the holy person
  - b) Exposition of the truth of ultimate sense by way of example
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## EXPOSITION OF THE SUPERFICIAL TRUTH BY WAY OF DIVISION

### DIVISION ON THE BASIS OF THE INTELLIGENCE OF AN ORDINARY PERSON

#### THE TWOFOLD DIVISION OF THE SUBJECTIVE DELUSIVE PERCEPTION

“(Delusive) perception...” etc, (VI, 24a, etc.)



Again, in the delusive perception itself two (types of) consciousness are found: that of clear organs not hampered by coincidental causes of error, and that of faulty organs hampered by coincidental causes of error. Among these, by the standards of the world alone, the former is placed in (the category of) an authentic perception, and the latter in (the category of) a delusive perception. For the (auto)commentary states,

*"Hence, after such a placement in the categories of the two truths, there are also two in the delusive perception, namely, authentic and delusive."* [116]

#### BY THIS PROCEDURE, THE OBJECT IS ALSO ESTABLISHED IN TERMS OF TWO SIDES

"(What is perceived by the world when it apprehends through six organs free from) impediments..." etc. (VI, 25a, etc.)

This is to say that by reason of these two previous subjects the object is also divided into two sides.

In this regard, later (scholars) say: {21}

"The terms 'authentic superficial' and 'false superficial' are the tradition of the Own-Continuum school whereas the Consequentialist school accepts a 'superficial that is true for the world alone' and a 'su-



perificial that is false for the world alone'. The Consequentialist school does not accept the former terms, because when (something) is authentic, it is a contradiction (to say) that it is superficial."

Then not even the term "true superficial" would be appropriate, because when (something) is superficial, it is a contradiction (to say) that it is true. Suppose there is no fault because the true superficial is in reliance upon the superficial intelligence placed in (the category of) truth. But then the term "authentic superficial" is also not faulty, since it is contingently upon the superficial intelligence placed in (the category of) the authentic. According to the above-cited passage from the (auto)commentary, for example, the delusive perception itself is also divided into two: authentic perception and delusive perception. Earlier great experts in the Consequentialist tradition, such as Atisha and his followers, Zang Thang Sag pa and his followers, and so forth, set up their systems without drawing a separating distinction in terms of a right and wrong designation between the Consequentialist school and the Own-Continuum school. Therefore, it keeping with them, we should accept that there is no difference.

## DEMONSTRATION OF THE NON-EXISTENCE OF THE SECOND EVEN IN THE WORLD

"(An essence as contrived by the escapists who, in their sleep of) ne-science..." etc (IV, 26a, etc.)

In [117] the first two lines, it is pointed out that the knowledge of a mind hampered by coincident causes of error, and in the third (line) that the objects of sense-organs hampered by coincident causes of error, not only do not exist in the ultimate sense, but do not even in the mere superficial exist as mundane conventions.

Here, the important point is: even though all objects assigned to delusive perception on the basis of the meditative balance of the holy ones do not differ in being superficial truth by being true on the part of the superficial mind, they do differ in that they are conventional truth or not. Thus, false superficial truths are not conventional truths, because on the part of the arbitrary instinctual mind, generally present in all irrespective of whether they engage in theory-systems or not, the term truth is not employed (for them).

One may say: "But they are equal in that (from the point of view of the meditative balance of the holy ones) they are not even superficial truth." This misses the point, because they are truth for the delusive perception. (Of course), inasmuch as they are delusive perception there is no difference between the two subdivisions of the delusive perception (from the point of view of the holy ones). Nevertheless, the statement, "From the point of view of that mind both<sup>107</sup> are true", also shows that on the part of the latter<sup>108</sup> they are truth.

In brief, even though the whole false superficial is superficial truth, it is not that it exists as convention in the way (those) worldly

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<sup>107</sup> MA, VI, 54c, "both" refers to the object by the consciousness of organs affected by causes of error and this consciousness itself, or object and subject

<sup>108</sup> viz. the delusive perception

superficial and conventional truths do which are spelled out in: “Without relying upon convention, the ultimate sense is not realized”<sup>109</sup>, and “Conventional truth is the medium”<sup>110</sup>, and [118] “Truth relating to the worldly superficial and...”<sup>111</sup>. After all, these represent the superficial truth, among the two truths, which is declared to assemble all scriptural subjects. The false superficial, however, is not like this because it cannot function as a medium for the realization of the truth of the ultimate sense. Thus, what as the result of this emerges is that there is no concomitance of superficial truth and existence but a concomitance of conventional truth and existence, and that there is no concomitance of superficial existence and existence but a concomitance of conventional existence and existence. Even though nowadays, in the face of a unanimous majority, one feels discomfort in the wake of each independent method, one should after a proper interpretation of the Centrist texts conduct a thorough investigation into whether apart from this philosophical procedure there is still another one.

Without drawing this distinction, somebody writes after having produced a chapter on the conceptual object in this context, called “Demonstration of the non-existence of the erroneous conceptual object even in the conventional”: {22}

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<sup>109</sup> MMK, XXIV, 10

<sup>110</sup> MA, VI, 80a

<sup>111</sup> MMK, XXIV, 8c

“The three qualities, and so on, which the non-Buddhists conceive depending on what self occurs in their respective texts, do not even in the superficial of the world exist. This well negates the statement to the effect that this tradition establishes [119] as superficially existent what for an erroneous mind exists.”

And: “The five, form, sound and so on, now appearing to the sensory consciousness as established by intrinsic identity, are imbued with nescience. Therefore, except for merely being subtle and coarse, there is no difference - in (the sense of) being mistaken or not mistaken with regard to the appearing object - between such a consciousness and the sensory consciousness to which reflections, echoes, and so forth, appear. Even though an establishment by intrinsic identity, of blue, and so on, and an existence of a reflection as a face are not possible, just as a reflection not existing as a face exists, so, even though they are not established by intrinsic identity, blue and so on must exist. And just as these exist as external objects, so a reflection is also accepted as an experiential medium of form, because later it is declared that a reflection also generates the sensory consciousness which sees it. Magical illusions of a horse or an elephant appearing to the eye, echoes, and so forth, should also be understood in the light of these procedures. The system of this school is a special one.”

Here, it is correct that the conceptual objects conceived by the non-Buddhists do not exist in the superficial of the world. However, when one states that this negates that what for an erroneous mind exists is established as superficially existent, he has failed to differentiate the superficial truth of the world, for when (something) is not placed in (the category of) the superficial truth because it is true on



the part of a consciousness of faulty organs, it follows that there is an invariable concomitance of the superficial truth [120] and the authentic superficial (truth).

It follows<sup>112</sup> that the appearing object of a consciousness of organs free of faults and that of a consciousness of faulty organs are equal in that both do not exist, because these two are equally mistaken with regard to their (respective) appearing object. However, if this is not certain, then it is not necessarily certain that the conceptual object does not even conventionally exist when the consciousness is (one which) is mistaken with regard to the conceptual object.

Further, it follows that the division of the superficial truth into a superficial that is true from the point of view of the world alone and a superficial that is false (even from the point of view of the world) is not justified, because the conceptual objects, such as magical illusions, reflections, and so on, which are the objects of a consciousness of faulty organs and are apprehended as horses, elephants and faces, would not even as mere conventional truths be possible, (and) the appearing objects would be what is the authentic superficial for the world alone. The last reason is accepted because it is accepted that both blue, and so on, which are not established by intrinsic identity, and a reflection which does not exist as a face are equal in that they conventionally exist.

The assertion that reflections are external objects because (Candrakīrti) has declared that a reflection generates the sensory con-

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<sup>112</sup> what now starts is the refutation of the second part of argumentation 22



sciousness which sees it, is inconsistent with what has been written before, namely: “It is a great interpretative error to say that this master (Candrakirti) believes that a sensory consciousness exist in a dream.” For (Candrakirti) has stated,

*“Therefore, in a dream an eye of this substance<sup>113</sup> has also to be accepted [121] as the cause of the perception whose object is deceptive.”<sup>114</sup>*

#### THIS IS NOW APPLIED AS AN EXEMPLIFICATION

“(Just as what is seen with) eyes... etc. (VI, 27a, etc.)

Again, it is the objective of the foregoing division of the delusive perception into two – the fact that the perception of faulty organs does not impede the perception of faultless organs serving as an example – to establish that even when worldly persons perceive an arising form what is different, (this) does not impede the non-existence of an arising from what is different as it is beheld in the meditative equipoise of the holy ones. Here, the term “stainless mind”<sup>115</sup> establishes the foregoing (term) “authentic perception” as the exalted knowledge of the meditative equipoise of the holy ones.

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<sup>113</sup> that is, an eye of a deceptive substance

<sup>114</sup> MA, VI, 67c,d

<sup>115</sup> occurring in VI, 27d

{23} Somebody, while he himself has also accepted this, employs the term “validating rational cognition” in this context. However, such a presentation is not appropriate, because a validating rational cognition is an inference based upon reason.

## DIVISION ON THE BASIS OF THE ORDINARY PERSON AND THE HOLY PERSON

“Ignorance...” etc. (VI, 28a, etc.)

In this (stanza), there are two (terms): “superficial truth” and the bare “superficial”. The former is what on the misknowledge of the instinctual truth-habit is seen as truth. The latter is what the Foe-Destroyers of the Hearers and Self-Buddhas and the holy Bodhisattvas who have abandoned misknowledge along with emotional afflictions, since they do not predicate (anything) to be true, see as a specious nature. Further, the separating distinction drawn between them depends up on the manner in which a single base appears, and it is not that they separately exist from the side of the object.

One may think that then it is an inconsistency when formerly the subject is placed in (the category of) the superficial and subsequently the object. [122]

The Sanskrit equivalent of “superficial” is “samvrtti”. This is translated as “obscuring the authentic”. Here, the subjective misknowledge of the truth-habit obscures the authentic at (the time of) the perception of the objective referent and, hence, it obstructs the au-

thentic because it habitually adheres to a truth of entities which have not truth. The objective aspects, (or) the compositional factors, which to the three holy persons appear in their postmeditational (state) also obscure the authentic because, having emerged on the strength of residues of duality appearance, they obscure the appearance-free meditative equipoise. Therefore, also what is stated in the "Two Truths", namely,

*"Whatever obscures the authentic, in whatever (the authentic is obscured, these) are regarded as superficial",*

is a scriptural statement to be applied to both subject and object. Here it is also like this. When the word "truth" is added, the term "obscuring the authentic" refers to the subject, and when it is not added, it refers to the object. This is the main point.

In this regard, {24} somebody asserts that the eighth ground functions as the lowest limit for Bodhisattvas who have given up ne-science along with the emotional afflictions. However, he thus casts aspersion on the path of the Universal Vehicle. For he has accepted that the Hearers can eliminate the truth habit by cultivating selflessness in three lives, but that in the Universal Vehicle it cannot [123] be eliminated in spite of its cultivation in one countless eon, and so forth. He has further accepted that in the Universal Vehicle no special object of elimination is eliminated before the eighth ground is reached. And since on the part of the subject he has accepted that the Universal Vehicle has a great capability to eliminate by means of multitudinous

reasonings the objects to be eliminated, (these reasonings) appear as a mere mass of inconsistencies. This tradition of the Geshe Blo (Bzang Grags pa), one among the Tibetan exegetical traditions of the “Introduction”, abounds in utterly serious errors. The (auto)commentary states,

*“Because the superficial truth only deceives, it is not the truth of the ultimate sense”.*

By this statement it is proved that the difference stated by lord Sa(kya) Pan(dita), between the Consequentialist school and the Own-Continuum school is conclusive.

## EXPOSITION OF THE TRUTH OF THE ULTIMATE SENSE BY WAY OF AN EXAMPLE

“By the force of cataract...” etc. (VI, 29a, etc.)

In the (auto)commentary, the following passage from the scripture “Entry into the Two Truths” is cited:

*“Divine son! If the truth of the ultimate sense were in the ultimate sense to assume a physical, verbal or mental nature, it would not be assignable to what is called ‘truth of the ultimate sense’. It would*



*be simply the superficial truth. However, divine son, in the ultimate sense the truth of the ultimate sense is beyond all names. It is without differentiation, it is unarisen, non-ceasing, it is bare of speaking and object of speaking, bare of consciousness and object of consciousness.*

*Divine son! Up to the domain of [124] the omniscient spontaneous wisdom which is possessed of the highest of all aspects, the truth of the ultimate sense transcends (everything). It is not like what is expressed as 'the truth of the ultimate sense'. All things are illusory. They are deceptive things. Divine son! The truth of the ultimate sense cannot be demonstrated. Why? One who demonstrates, that which is demonstrated, those to whom is demonstrated, all these things are in the ultimate sense completely unarisen. Completely unarisen things cannot be explained by means of completely unarisen things."*

What is pointed out in this scripture is this: the truth of the ultimate sense must be experienced, through the dissolution of the duality appearance, by the apperceptive spontaneous wisdom of the holy ones. The domain up to omniscience, however, is beset with dualistic appearances, and thus it is not the truth of the ultimate sense. The noumenal nature of the truth of the ultimate sense cannot be taught to the candidates. And when it is taught to them by means of words, all objects of speech and thought, the so-called enumerated ultimate sense, are superficial truth.

(The ultimate sense) is thus divided into two, viz. the ultimate sense of the realization and the ultimate sense of the demonstration.

The former is established as the actual (ultimate sense); and the latter as the designative (ultimate sense), because also what is stated



by master (Candrakirti) in his “Commentary on the Philosophical Sixty”, namely,

*“The division into two truths is contingent upon the mundane mind”,*

refers to the two truths which are demonstrated by means of speech.<sup>116</sup>

This text<sup>117</sup> also negates [125] that the two truths are a single nature, because the two, the absence and the presence of hairs in a dish of bell-metal, are impossible in a single nature.

THUS, ON THE OCCASION OF THATNESS THE WORLD  
DOES NOT OBSTRUCT

“If...”etc. (VI, 30a, etc.),

this is to say that the perception of the word is not authoritative with regard to Thatness and that, therefore, even when (the world) perceives an arising from what is different, it does not obstruct at the time of the investigation into Thatness.

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<sup>116</sup> that is, the conventional truth and the designative ultimate sense

<sup>117</sup> i.e., MA

## EXPLANATION OF THE SPECIAL DOMAIN OBSTRUCTED BY THE WORLD

“(When a thing of) the world...” etc. (VI,31c, etc.)

In the (auto)commentary, it is stated:

*“For example, somebody says, ‘A thing has been stolen from me’. Somebody else, raising an opposing argument to this, then asks, ‘What kind of thing?’ The answer: ‘A vase’. ‘A vase is not a thing. It is an object of validating cognitions. It is like a vase in a dream.’*

*When in objects such as the one thus refuted by him, and so forth, the worldly meaning is removed by worldly agreements themselves, then, indeed, the world proves to be obstructive to this.”*

The import of this teaching is that at the time of the presentation of the conventional sense, the world obstructs the negation that the vase is a thing, (and) that at the time of the presentation of the ultimate sense the world does not obstruct this.

## REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT, IN THE SUPERFICIAL

“Since...” etc. (VI, 32a, etc.)

This negates that the prior impure seed and the later son are different, but it does not show their unity, because when that worldly

person who says, "I [126] have created this son", is asked "Did you at the outset eject such a son into the mother's womb?", he will answer, "Of course not. This son was born after I had ejected merely the impure seed."

This stanza thus shows that an arising from what is different does not even exist according to the worldly convention itself, and the foregoing (stanza) that even if it were to exist, that world would not on account of this obstruct the negation of an arising what is different in (the context of) Thatness.

## **DEMONSTRATION OF THE TWOFOLD BENEFIT OF SUCH A REFUTATION**

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- a) The benefit of freedom from both eternalism and annihilation
    - a) The procedure of freedom from both eternalism and annihilation
    - b) Detailed explanation of its justifiability
    - c) Summary of what is established by the explanation
  - b) The benefit of the justifiability of the result of an action
- 

## **THE BENEFIT OF FREEDOM FROM BOTH ETERNALISM AND ANNIHILISM**

"Since..." etc. (VI, 33a, etc.)

## THE PROCEDURE OF FREEDOM FROM BOTH ETERNALISM AND ANNIHILISM

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- a) The procedure of freedom from eternalism and annihilation
  - b) Appended proving references
  - c) This averts another fallacious concept
- 

## THE PROCEDURE OF FREEDOM FROM ETERNALISM AND ANNIHILISM

The seed is not annihilated at the time of the sprout, because the sprout is not different from the seed. This is certain, because when a cow has died, then, by reason of its difference from a wild ox (ga-vaya), the continuum of the cow is annihilated even though the wild ox exists. And neither is the seed permanent at the time of the sprout, [127] because, the sprout not being just identical with the seed, the seed does not exist at the time of the sprout.

Therefore, this stanza establishes that even in a conventional presentation the cause of a result is neither existent nor non-existent at the time of its result because if it exists, it would be permanent, and if it does not exist, it would be annihilated. This procedure of eliminating permanence and annihilation is the consequentialists' special method of interpreting Nagarjuna's intention, because here a refutation of an identity and a difference of cause and result is reached even for the conventional, whereas the exponents of the Own-Continuum

school have accepted cause and result as being different in the conventional.

{25} On the part of all other teachers who insist that through the absolute negation of one inconsistent thing the other, (the opposite) one, is positively established, it follows that a seed exists at the time of its sprout, because it is not non-existent. What is the reply to such a statement? If a reply is given to the reason and what is established by it, then what would the procedure have to be whereby, on the basis of this stanza, permanence and annihilation are abandoned?

#### APPENDED PROVING REFERENCES

In a scripture, it is declared,

*"When a seed exists, its sprout accordingly (does). What is the seed is not the sprout itself. It is not different from it, nor is it identical with it. It is thus its very nature not to be permanent and not to be destroyed."*

And the "Treatise" also states,

*"Whatever that arises [128] depending upon whatever, that is neither identical with nor different from it. Therefore, it is neither permanent nor annihilated."*<sup>118</sup>

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<sup>118</sup> MMK, XVIII, 10



## THIS AVERTS ANOTHER FALLACIOUS CONCEPT

What is well refuted by means of these texts is the postulate of a single essence of the two truths, based upon the following statement in the “Elucidation of the Enlightenment Mind”:

*“...because it is definite that if (one) does not exist, (the other) does not occur, as exemplified by 'produced' and 'impermanent’”,*

for even in the conventional a single essence and separate (essences) are negated in things for which “it is definite that if (one) does not exist, (the other) does not occur”. Such a negation is the special distinction of this tradition.

## DETAILED EXPLANATION OF ITS JUSTIFIABILITY

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- a) Non-existence of an intrinsic reality in the ultimate sense
  - b) Non-existence of an intrinsic reality in the conventional
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## NON-EXISTENCE OF AN INTRINSIC REALITY IN THE ULTIMATE SENSE

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"If..." etc. (VI, 34a, etc.)

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- a) Refutation of an arising from what is different in the ultimate sense
  - b) Appended clarifying reference
  - c) Thereby a truth-status of emptiness is also debarred
- 

## REFUTATION OF AN ARISING FROM WHAT IS DIFFERENT IN THE ULTIMATE SENSE

In the (auto)commentary, it is stated:

*"Were causes and conditions [129] to generate an intrinsic identity, that is to say, an intrinsic essence or an intrinsic reality, of entities such as form, feeling, and so on, then this meditator would certainly realize emptiness by way of the repudiation of whatever intrinsic reality has arisen, when he sees the entities as being empty of an intrinsic reality and when he understands that all things lack intrinsic reality. Therefore, just as a hammer, and so on, is the cause of the destruction of a vase, and so on, in the same way emptiness would also be the cause of the repudiation of the intrinsic reality of entities.*

*However, this is not possible. Therefore one should accept that an intrinsic reality of entities does not arise at any time."*

The import of this is as follows: the exponents of the Mind-Only school assert that in the ultimate sense, an other-powered entity

established with an intrinsic identity is generated by a causal condition which is different from it. It follows that when in the meditative equipoise of the holy ones it is perceived that the other-powered entity is empty of an intrinsic reality and that all things which lie within the purview of the imaginatively constructed and the other-powered do not exist with an intrinsic reality, emptiness will be perceived by way of the repudiation of whatever other-powered intrinsic reality has arisen, because an other-powered that is established with an intrinsic identity is thereby perceived as an other-powered that is not established with an intrinsic identity.

Or it follows that such an emptiness is the cause of the destruction of the other-powered entity, because even though prior to the realization of emptiness the other-powered had existed with an intrinsic reality, it does not at the time [130] of its realization.

Both are impossible. Therefore, one should not accept that an other-powered established with an intrinsic identity in the ultimate sense arises from a condition that is different (from it).

{26} Somebody, ignorant of this meaning, identifies the exponent of the preceding position with an Own-Continuum Centrist.

However, this is inconsistent with what in the introductory commentary has been said about the latter system in this regard, viz. the statement,

*"Because in the ultimate sense no arising exists (for it), it indeed resorts to the refutation of an arising from self and an arising from what is different."*

An exponent of the Own-Continuum school does not accept an arising in the ultimate sense, after all.

Also when he says: “It is not accepted that in the meditative equipoise of the holy ones the exponents of the Mind-Only school see the entities as being empty of an intrinsic reality”, the thrust is not understood, because the Mind-Only school asserts that in the meditative equipoise of the holy ones only the space-like completely established (sphere), empty of the other-powered and the imaginatively constructed, is seen, and because in this instance the Centrist shows that fault of a discrepancy between the true nature of things and a grasping pattern of the mind. If an establishment by intrinsic reality, and so on, of form, feeling, and so on, are not necessarily accepted by the acceptances of their intrinsic identity, intrinsic essence and intrinsic reality alone, then for what reason are these accepted in the preceding position of this (Mind-Only school)? And if they are necessarily (accepted), then the one<sup>119</sup> who raised the objection has himself accepted that for the Consequentialist tradition an intrinsic essence of all things exists, and he should [131] well reflect on whether this is contradictory or not!

#### APPENDED CLARIFYING REFERENCE

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<sup>119</sup> literally: you

In the "Jewel Heap", it is stated,

*"Kashyapa, furthermore it is not the genuine insight of the Centrist path into things which by means of emptiness makes things empty, but things are emptiness per se."*

The statement likewise cites them as signless, wishless, non-composite, non-arisen and non-occurent.

#### THEREBY A TRUTH-STATUS OF EMPTINESS IS ALSO DEBARRED

This very reference also averts the tenet, (upheld) by the Mind-Only school, of a truth-status of an emptiness empty of both grasping (subject) and (object) grasped, because according to this these things, rather than being naturally empty, would only be empty because of emptiness. Thus, (this tenet) is inconsistent with the above-cited scriptural (statement). With reference to this, the "Four Hundred" states,

*"The non-empty is not seen as being endowed with the empty. The Tathagatas declared that because of the wrong view, 'May nirvana be mine!' nirvana is not attained."*<sup>120</sup>

The "Root Wisdom" also states,

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<sup>120</sup> VIII,7



*"The Victors announced [132] that emptiness is the definite relinquishment of all views. Those (who are possessed of) the view of emptiness are said to be incurable."*<sup>121</sup>

In this regard, some pseudo-Centrist says: {27}

"That all things are empty of their respective intrinsic essences means that a vase is empty of reality. However, were a vase to be empty of a vase, no vase could exist in a vase. Because it itself would not exist in itself, or in (some) other (thing) for that matter, a vase would prove totally non-existent."

That one who is plagued with a mind apprehensive that when a vase is empty of an intrinsic essence it would be totally non-existent, pretends to be a Centrist, this is really surprising! When on the part of the mind which comprehends that a vase is empty of an intrinsic essence a vase exists, then what sort of one is this vase empty of reality? When on the part of this mind a vase does not exist, then in the context of which situation and in the face of which opponent is this consequence, "A vase proves totally non-existent", expressed? Moreover, it follows that this intrinsic essence of a vase, without being a vase, is this reality of a vase, because this is the distinction accepted. If this is accepted, why is it not inconsistent with the acceptance of an existence of an essence of a vase?

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<sup>121</sup> MMK XIII,8

## NON-EXISTENCE OF AN INTRINSIC REALITY IN THE CONVENTIONAL

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- a) The conventional is destroyed when analyzed
  - b) In the conventional the analysis is also equal
  - c) Exemplification of an unanalyzed arising
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## THE CONVENTIONAL IS DESTROYED WHEN ANALYZED

“Because...” etc. (VI, 35a)

After the statement in a previous section – to the effect that in the ultimate sense an arising from what is different indeed does not exit, but that in the conventional [133] an arising from what is different must be accepted – might have raised some questions, a conclusive answer is given (now). This should also not be related with the Own-Continuum school, because what is refuted at this time is the arising of entities with intrinsic reality.

## IN THE CONVENTIONAL THE ANALYSIS IS ALSO EQUAL

“(In the instance of) Thatness...” etc. (VI, 36a, etc.)

The (auto)commentary states,

*"Therefore, an arising with intrinsic identity does not even exist in either truth."*

This must also be related with a proponent of the previous position, because it is declared that the reasoning which refutes an arising in the ultimate sense also debars in the conventional an arising established by intrinsic identity.

#### EXEMPLIFICATION OF AN UNANALYZED ARISING

"(Empty) things..." etc. (VI, 37a, etc.)

After an arising with intrinsic identity does not exist in either truth, one may wonder how appearances such as form, and so on, (arise). The reply is given by means of an example.

#### SUMMARY OF WHAT IS ESTABLISHED BY THE EXPLANATION

"(Because in even both) truth..." etc. (VI, 38c)

The "Middle" states,

*"Whatever that exists by intrinsic reality, that is not non-existent. Therefore, it is permanent. When it is said, 'It does not exist*

now, but existed before', then because of this it follows that it is annihilated"<sup>122</sup>, and

*"For one who asserts that an entity exists, views [134] of eternalism and annihilationism will follow, because this entity is (either) permanent or impermanent."*<sup>123</sup>

This is to say that the position of realitylessness in both truths has the benefit of the elimination of said views of permanence and annihilation.

## THE BENEFIT OF JUSTIFIABILITY OF THE RESULT OF AN ACTION

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a) Retentiveness of an action in spite of the absence of a general basis

a) The gist

b) The exemplification of this

b) Rejection of two kinds of absurd consequence in this

c) Demonstration of the interpretable meaning of the teachings of a general basis

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<sup>122</sup> MMK, XV,11

<sup>123</sup> MMK, XXV, 14

## RETENTIVENESS OF AN ACTION IN SPITE OF THE ABSENCE OF A GENERAL BASIS

### THE GIST

“Because...” etc. (VI, 39a, etc.)

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- a) The principal mode of justification of a connection between an action and its result
  - b) The respective references
  - c) Refutation of a new fallacious concept
- 

### THE PRINCIPAL MODE OF JUSTIFICATION OF A CONNECTION BETWEEN AN ACTION AND ITS RESULT

The realitylessness in both truths does not eliminate the views of permanence and annihilation alone. It also has the benefit of justifying – even without the acceptance of the basis connecting cause and result, which the substantivists have constructed – a connection with the result of actions, even though these had ceased long ago.

How so?

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- a) Raising queries



## b) Two manners of responding of these

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 RAISING QUERIES

In the "Root Wisdom", it is stated,

*"If an action remains until the time of its maturing, it is [135] permanent. If it has ceased, how can one that has ceased produce a result?"<sup>124</sup>*

This is to say, if the action, after having been carried out, remains until the result occurs, it is permanent. And if it has ceased in the next moment, how can the action, totally non-existent in the interval between that and the occurrence of the result, bring forth its result?

## TWO MANNERS OF RESPONDING TO THESE

In the "Root Wisdom", a continuum of a consciousness basic to action and result is refuted (first). Then retentiveness, after the presentation of the substantivistic tradition which posits it, is (also) refuted. Third, the Centrist tradition is established.

In the basic text of the current treatise, a general basis is refuted and after that the Centrist tradition established, while in its commentary the Centrist tradition is established after the refutation of a gen-

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<sup>124</sup> MMK, XVII,6

eral basis, retentiveness, attainment<sup>125</sup> and a continuum of consciousness.

Here, the meaning of the cessation of an action is that the substantialists believe in the cessation of an action in terms of intrinsic reality and, again, the meaning of this is that they believe that from then onwards the action, as the object of the cessation, is totally non-existent. This equally applies to any moment or continuum, as well. Between the already ceased action and the result there is thus for a long time a vacuum in which the action is totally non-existent.

In order to bridge this gap, the Adherents of the Mind-Only school<sup>126</sup> posit residues placed by the action, and a truth-status of their basis, that is, the stable continuum of a general basis.

Some Particularists<sup>127</sup> [136] posit a retentiveness generated by the action, comparable to a promissory note, and some an attainment generated by the action, in order to thereby bridge the gap.

The Adherents of Scriptures<sup>128</sup> construct a continuum of a consciousness imbued with residues. What (for them) bridges the gap are the residues, and here there is a similarity with the Mind-Only school. However, with regard to the basis imbued with them, there is no similarity.

<sup>125</sup> held by the lower Buddhist schools and referring to the first of the so-called non-associated compositional factors

<sup>126</sup> Cittamatra

<sup>127</sup> Vaibhashika

<sup>128</sup> Sautrantika

The Centrist tradition is as follows: were an action to cease in terms of an intrinsic reality, (its cessation) would accordingly be real. However, it ceases conventionally and not in terms of an intrinsic reality. Therefore, it is not that the action is totally non-existent until the occurrence of the result. Because of this, it is justified – even though there is no general basis, and so forth, to bridge the gap of the interval – that a result proceeds from an action. One may wonder whether an intrinsic essence of action does not exist during this interval. None exists, because it would entail permanence.

In this text, (there are) statements with apparently conflicting meanings, such as:

*“Because the result is seen even after the cause is destroyed...”*<sup>129</sup>

- which explains that a cause is destroyed at the time of the result;

*“...therefore the seed is not destroyed at the time of the sprout”*<sup>130</sup>

-which explains that a cause is not destroyed at the time of the result;

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<sup>129</sup> MA, VI, 12a

<sup>130</sup> MA, VI, 33b

*"Because it does not cease in terms of an intrinsic reality..."<sup>131</sup>*

- which explains that an action does not cease, and

*"...even though a long time has elapsed after the action, wherever and whenever, ceased"<sup>132</sup>*

- which explains that an action does cease.

However, the import [137] (of all these) is that in the conventional an action is destroyed immediately after having been performed and that in the conventional it ceases, but that in terms of an intrinsic reality it is not destroyed and it does not cease.

For in a scripture, it is stated:

*"When an absence of an exhaustion is mentioned, an absence of exhaustion is taught in terms of emptiness. When an exhaustion of an action is mentioned, the exhaustion is taught in terms of convention."*

Again, the meaning of these two is not that for all Centrists the mere words "intrinsic reality" and "convention" follow destruction, but the meaning of destruction and cessation in the conventional is that, even though they appear as such to the conventional mind, they

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<sup>131</sup> MA, VI, 39a

<sup>132</sup> MA, 39c

have not become a total non-existence or destruction of a continuum, whereas the meaning of destruction and cessation by intrinsic reality is that a prior existence in terms of an intrinsic reality has subsequently become a total non-existence. When applied to moments this means that a prior moment later becomes totally non-existent; and when applied to continua, this means that a homogeneous arising becomes totally non-existent. What proves that an action does not cease by intrinsic reality is the reason:

*"...because it has not arisen by intrinsic reality",*

which is the meaning of the statement in the "Root Wisdom",

*"Because it has not arisen, it is not exhaustible",*

and of what is stated here,

*"Because an action has not ceased, it can generate its result".*

Those who nowadays do not keep in mind that until the result (occurs) the cause is neither existent nor non-existent, because they believe that two negations are actually out of place in the Centrist tradition, will not find this meaning [138] even though they search it for eons. This is made clear in the formulated opinion which will be explained.



In the “Root Wisdom”, it is stated,

*“Why does an action not arise? Because it is without an intrinsic reality. Since it is not arisen, it does not become exhausted.”<sup>133</sup>*

And in keeping with this quotation, a scripture also states:

*“Man’s life-span is one hundred years. But although it can be said that he lives as long as that, the aggregates do not accumulate by years. The establishment of what is declared to be (an action) without exhaustion and of what is declared to be an action with exhaustion is also similar to this.”[139]*

## THE REFUTATION OF A NEW FALLACIOUS CONCEPT

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- a) The formulation of the new (concept)
  - b) The refutation of this
- 

## THE FORMULATION OF THE NEW (CONCEPT)

Some later Centrist has written: {28}

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<sup>133</sup> MMK, XVII,21

“Further, the point is that for all systems which posit a reality-status of entities, destruction is not possible as an entity, whereas for the Centrist system, which does not posit a reality-status, destruction is established as an entity. For the former systems, when one entity, such as a sprout, is destroyed, (this) puts a stop to all constituent entities of the sprout, and since another entity different from the sprout, such as a vase and so on, is not obtained either, that destruction is regarded as an absolute non-entity. Because a characteristic basis of that destruction is not possible, be it in terms of an entity of an individual source of perception such as blue, and so on, or in terms of an entity formed by its own constituents, such as a vase and so on, therefore it is not at all thought that the destruction is an entity.

For the latter system, an identity of Upagupta, for example, cannot be established as being one either with each of his five aggregates individually or with their conglomerate, (and neither can it be established) as an essence that is different from these two. But even though an identity basis of Upagupta is not possible in terms of these three, (this) does not debar an entity designated “Upagupta” in dependence upon the aggregates. Likewise, even though no entity of a destroyed matter and no entity genealogically in harmony with this exist as an identity basis, (the destruction) is an entity that has arisen in dependence upon the destroyed matter.

In order to establish this, the 'Lucid Exposition' adduces both reference and reasoning. Its reference is the 'Ten Stages Scripture' [140], which states:

*'By the condition of birth, old age and death (occur).'*

Here, death, the destruction of a living being who dies, is declared to be generated by the condition of birth. The 'Ten Stages Scripture' further states:

*'Again, dying engages in two activities. It destroys the compositional factors and it also provides the cause for the unbroken continuation of nescience',*

which teaches that dying fulfils two functions, for death is declared to be a causal agent and a generator of misknowledge. Thus, destruction has a cause which produces it and it can also produce a result. Even though here the destruction of a continuum is referred to, this is also the same in the case of a first moment being destroyed at the time of the second, and the first moment it also shown as the cause of the destruction at the time of the second.

Therefore, a living being who is born and a living being who dies, and a present non-abiding in the second moment and a past non-abiding in the second moment are in all (respects) equally established as entities or not, and equally generated by cause or not.

Referring to this, 'Root Wisdom' states,

*'An entity and a non-entity are created',*<sup>134</sup>

and the 'Philosophical Sixty',

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<sup>134</sup> MMK, XXV, 13d

*'What is quieted due to the extinction of its cause is perceived as the so-called 'extinguished'.*<sup>135</sup>

This points out that both an existence, such as a sprout, and its destruction, its non-existence, [141] are created and that, for example, the extinction of a cause, such as oil, is the cause of the resultant extinction of an oil-lamp. This must therefore without doubt be regarded as holy (Nagarjuna's) view. The destruction of the first moment in the next is necessarily perceived after the direct elimination of the negatee. Thus, since it is a negation without, however, being an absolute negation, it is an implicative negation, for it does not merely eliminate the matter that is to be destroyed, but brings forth the single entity of its elimination. Supplementary proof can extensively be drawn from the 'Commentary on the Root Wisdom'. This is an utterly important and subtle principle in this tradition."

## THE REFUTATION OF THIS

A Centrist has to refute, by means of a rational examination, all instinctually and intellectually constructed entities. Thus, he has also to refute a newly taught substantivism of such a kind, because (this)

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<sup>135</sup> YS,20a,b

involves great faults. And he can refute it because it obviously is an arbitrary construct bereft of reasoning and reference.

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- a) Systematic removal of the dust heaps of the aforementioned position
  - b) Further harming (reasonings) falling like rain
  - c) Contrary reasoning descending like thunder
  - d) The issuing forth of a commanding roar, like (that of) a dragon
- 

### SYSTEMATIC REMOVAL OF THE DUST HEAPS OF THE AFOREMENTIONED POSITION

He says, “For all systems which posit a reality-status of entities, destruction is not possible as an entity...” However, the extent of that view<sup>136</sup> is (quite) small, for Dharmakirti refutes the tenet of destruction being an entity, after [142] having considered it a theory of the Hindu Vaisheshika. On the part of the Centrists, the theory of a so-called destruction that is established as an entity has as yet not occurred. It will, therefore, be refuted now.

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<sup>136</sup> of the ellipsis, that is, “destruction is an entity”



The former tradition does not claim that the destruction is an absolute non-entity, on the ground that all constituent entities of the sprout have ceased and that another entity different from the sprout, such as a vase and so forth, is not obtained either. Otherwise, the former tradition would hold that after the cessation of all constituents of the sprout the arisen stalk is also an absolute non-entity, because the reason is same.

(When it is said that) in the latter tradition, a designation “Upagupta” depending upon the assembly of his aggregates is not contradictory as an entity, and that (likewise) a destruction that has arisen in dependence upon the entity of the destroyed matter is not contradictory as an entity, then there is an utter discrepancy between the example and the referent. For according to the latter tradition, a designation “Upagupta” is ruled out when Upagupta’s aggregates do not exist. However, a destruction is laid down as an entity only at the time when the entity of the destroyed matter no longer exists. One should carefully think (about this).

When in the scriptural proof, viz. the statement from the “Ten Stages Scripture”, “By the condition of birth, old age and death (occur)”, that death is the destruction of the respective living being, then does the living being exist on that occasion or does he not?

If he were to exist, then a sprout would even on the occasion of its destruction exist. If he were not to exist, then, the living being being non-existent after death, one would end up [143] in the Hedonists’ theory-system. All adherents of this tradition should honestly and without being hindered by partiality examine (this).

One may say: "Because at the time of death the living being of the previous moment does not exist, this death is laid down as the destruction of the living being." Then, however, old age would also be the (general) destruction of the living being destroyed (in the previous moment), for the reason is the same. Likewise, each of the twelve factors (of dependent origination) would become a destruction of a destroyed living being, for the reason is the same. Being an entity, destruction would with absolute certainty be the destruction of its own destroyed previous moment. This causes laughter. Since it is declared that death proceeds from the condition of birth because (birth) and old age and death are differentiated in dependence upon each other, and that such a death generates misknowledge, (that scriptural statement) does not benefit him, and neither does it harm the other system, for it has already been refuted that it is destruction and the other (system) has accepted such a death as an entity. What is the reason for misconstruing this proof to such an extent?

Birth and death of living beings are in fact altogether equal inasmuch as both are laid down as entities or not or generated by causes or not, but it has already been explained that this does not establish his own system, and neither does it damage the other. If for a present non-abiding in the second moment and a past non-abiding in a second moment these two are equal, then there will be an absurd consequence. Since the present non-abiding in the second moment is the first moment, it may be admitted as an entity. However, when the past non-abiding in the second moment [144] is an entity and is generated by a cause, then the past non-abiding in the third, the past non-abiding in the fourth, and so on, are also equal. And when they are even ac-

cepted as equal, then the destruction of a destroyed (thing), such as a sprout, would be generated by a cause until cyclic existence is emptied.

The fact that according to the statement, “An entity and a non-entity are created”, an entity is created is of no benefit whatsoever in this (context)<sup>137</sup>, whereas when this text teaches a non-entity as created, it will have been necessary to accept destruction as a non-entity.

When in the statement, “What is quieted due to the extinction of its cause...”, this extinction is an entity and is created, then nirvana would be an entity and would be created. And if one claims even this, then why does he to this extent give rise to misgivings about a text by Nagarjuna, which states:

*“Nirvana does not even exist as a non-entity. How can it be an entity? Entity and non-entity are created. Nirvana is not created”?*

If one claims that because the extinction of the cause is the extinction of the result, both are established as entities, then he should recollect that in the first chapter of the “Treatise (on Validating Condition)”<sup>138</sup>, it is negated that the destruction of a vase exists as an entity because a hammer causes the destruction of the vase.

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<sup>137</sup> because when even destruction is an entity, then there is nothing that might fulfill the function of a non-entity. So it would not even have been necessary to mention a non-entity in the quotation

<sup>138</sup> Pramanavarttika by Dharmakirti

When he says, “The destruction of the first moment [145] in the next is necessarily perceived after the direct elimination of the negatee...”, this implies, after the negatee refers to the first moment, that the second moment blue, following the destruction of the first moment blue, must also be negated implicatively, because it is equal in that (its destruction) is necessarily perceived after the direct elimination of the negatee.<sup>139</sup> There is no need to know the remaining proofs in the “Commentary on the root Wisdom”, because it is evident that the working material of the concepts set up here already suffices as a cause for the arising of renunciation.

As for the statement, “This is an utterly important and subtle principle in this tradition”, I have also understood that where words of this kind indeed exist, a theory-system of this kind indeed exists.

## FURTHER HARMING (REASONINGS) FALLING LIKE RAIN

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a) The consequence of the presence of an arising from what is different

b) The consequence of the presence of a generation without contact

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<sup>139</sup> which would again bring forth another entity of elimination, and so forth, so that there would be an infinite chain of entities of elimination



c) The contradictions stated in (connection with) other bases are the same

d) It gives rise to more criticism than those

e) The consequence of space being filled with destructions

f) The consequence of an impossibility of a dependence of the uncreated

g) The inevitability of a further fruition apart from the fruition

h) An inquiry into whether there is identity or difference

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## THE CONSEQUENCE OF THE PRESENCE OF AN ARISING FROM WHAT IS DIFFERENT

Action and result would be two different essences, because the essences of both exist and are rent asunder by a destruction which is an entity. The two reasons have been accepted, and when such is the case, a presence of an arising from what is different is entailed.

## THE CONSEQUENCE OF THE PRESENCE OF A GENERATION WITHOUT CONTACT

Upon an inquiry into whether [146] the cause generates the result while having contact with it or without having contact with it, it would be appropriate to accept the latter stance because the destruction as an entity rends asunder the cause and the result that is generated by



it. However were one to accept this, it would be inconsistent with the texts which after having examined contact and non-contact, explicitly negate both stances.

### THE CONTRADICTIONS STATED IN (CONNECTION WITH) OTHER BASES ARE THE SAME

All contradiction stated in (connection with) the bases, accepted by others, of action and result, such as a general basis and so on, are the same here.

(According), one can say, "Why does an action not arise? Because it is without intrinsic reality. Since it is not arisen, an entity of destruction is useless"<sup>140</sup>; "Because it does not cease by intrinsic reality, this is feasible, in spite of an absence of an entity of destruction"<sup>141</sup>, etc. Why, in view of this, are (the contradictions) not the same? One should clearly state what faults accrue through a general basis, and so forth.

### IT GIVES RISE TO MORE CRITICISM THAN THOSE

(An entity of destruction) gives rise to even more criticism than those, because a general basis, and so on, are the tenets of the expo-

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<sup>140</sup> which is MMK, XVII, 21, with a corresponding alteration in line d

<sup>141</sup> which is MA, VI, 39a, b; "entity of destruction" being substituted for "general basis" in line b

nents of each Buddhist school whereas a destruction that is established as an entity is a heterodox tenet. Even though the Vaibhashika also posit as an entity the cessation [147] which is the abandonment of the emotional afflictions, they do not posit each destruction of things as an entity.

### THE CONSEQUENCE OF SPACE BEING FILLED WITH DESTRUCTIONS

When ten moments, for example of the (colour) blue, occur in a sequence, then there are two (entities) at the second moment, viz. the entity of the destruction of the first moment of the (colour) blue and the second moment of the (colour) blue. At the third moment there are four, viz. the two entities of the destruction of these two, the third moment of blue, and a second moment of destruction genealogically belonging to the first moment. At the fourth moment, there are eight, viz. four second moments which genealogically belong to these and four destructions of the destructions of these, and so on. If for the protagonist<sup>142</sup> of an entity of destruction these destructions are established as form, then, even if the extent of (each) were not more than that of an atom, the entire sphere of space would be filled with these destructions of a single destroyed entity.

### THE CONSEQUENCE OF AN IMPOSSIBILITY OF A DEPENDENCE OF THE UNCREATED

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<sup>142</sup> lit...: you

If a cause and its result are entities and are created because the extinction of a cause such as oil is stated as the cause of the extinction of an effect such as an oil-lamp, then all the extinguished, respectively preceding causal factors of nescience, and so forth, and all the not extinguished, respectively following resultant factors of action, and so forth, would also be entities and would be created. Again, if this is asserted, then dependent (origination) becomes totally impossible in (the context of) the uncreated, because whatever, arises by no matter what condition, it is all just created.

Further, the Essence Body<sup>143</sup> would consequently be created, because the cultivation of the four trainings is the cause of the Essence Body. What reply can one make? If this is not established, then the protagonist of an entity of destruction should establish [148] that the extinction of oil is the cause of the extinction of an oil-lamp.

## THE INEVITABILITY OF A FRUITION APART FROM THE FRUITION

Does a destruction of a destroyed action exist after the fruition has already been brought forth, or does it not? If it exists, there will be a further fruition of the one action even after a fruition has already been brought forth, because at that time the destruction which caused the fruition also exists as an entity. If it does not exist, it follows that the action is not destroyed after already having brought forth a frui-

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<sup>143</sup> Svabhavakaya

tion, because the destruction of the destroyed action does not exist at that time. Is the absolute certainty with regard to the main thesis gone?

## AN INQUIRY INTO WHETHER THERE IS IDENTITY OR DIFERENCE

Is this entity of a destruction of a destroyed action essentially identical with the action or is it different from it? If their essence is one, then the action is not destroyed, because (the entity destruction) is essentially identical with it. And if they are different, then (the entity of destruction) is also essentially different from the result, and therefore, due to an absence of mutual contingency, there would be no dependent arising (in) their (context). For him, an action and a destruction of an action, which are qualified as entities, are of necessity either identical or different, because he has established them (as) essences. Does he remember all three? There are countless of such kind.

## CONTRARY REASONING DESCENDING LIKE THUNDER

It is inconsistent with what has previously been accepted, viz. with the statement, "The Consequentialist tradition, not satisfied with the mere conventional designation, lays it down as an examination in Thatness when with regard to, for example, a so-called arising sprout an investigation is made into whether the designative base of such a designation arises from itself or from what is different." For it must be laid down as an examination in Thatness when with regard to the des-



ignative bases of the designation, “an action [149] generates a result”, an investigation is made into where the action and the result are rent sunder by another phenomenon or not. However, since then it is accepted that another phenomenon, (that is) the entity of destruction, rends them asunder, it is inconsistent with the main thesis according to which the designative base, when sought, is not found.

### THE ISSUING FORTH OF A COMMANDING ROAR, LIKE (THAT OF) A DRAGON

The texts of Father and Son teach that permanence and annihilation are only abandoned by means of the non-arising and non-ceasing of actions in terms of intrinsic reality. They do not teach (any) other procedure. None the less, this sort of establishment of an entity of destruction is made and further set forth with many beguiling words, such as those according to which it is “subtle and utterly important”. This Geshe Tsong Ba thus displays skill, but in all his theory-systems only (thing of) this kind are to be found. Therefore, his followers should by all means consult authoritative scriptures and conduct analytic examinations. I have no attachment to the attitude of splitting (people) into two parties, but I have expressed this since I cannot endure seeing (so) many (people) adhere to even such kinds of degenerate views. Suffice it to say that much.

### EXEMPLIFICATION OF THIS



“(Having seen the objects of a) dream (fancy)...” etc. (VI, 40a, etc.)

## REJECTION OF TWO KINDS OF ABSURD CONSEQUENCE IN THIS (CONTEXT)

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- a) Rejection of the consequence of an infinite fruition
  - b) Rejection of the consequence of an uncertain fruition
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## REJECTION OF THE CONSEQUENCE OF AN INFINITE FRUITION [150]

“Just as...” etc. (VI, 41a, etc.)

## REJECTION OF THE CONSEQUENCE OF AN UNCERTAIN FRUITION

“Therefore...” etc. (VI, 42a, etc.)

It is taught that the prior example itself establishes (this). The reason why the speculation about action and result is rejected is as follows: ordinary people may speculate about why the results of virtuous and non-virtuous actions are, respectively, in accordance with these. Not finding a reason for this, they may engage in the repudiation of causality. In view of this, the Transcendent Destroyer and Possessor declared,

*"Thought cannot penetrate the fruition of a result from an action."*

## DEMONSTRATION OF THE INTERPRETABLE MEANING OF THE TEACHINGS OF A GENERAL BASIS, ETC.

"A general basis..." etc. (VI, 43, 44)

- 
- a) A moot-point in connection with this
  - b) The reply to this
- 

### A MOOT-POINT IN CONNECTION WITH THIS

The auto(commentary) states:

*"One may say, 'Scriptures such as the 'Mission to Lanka' proclaim a general basic consciousness which is the basis of the respective potential of limitless phenomena, or of all seeds, and which, like the ocean for the waves, is the cause for the arising of all things. However, any link between action and result is negated in the foregoing (presentation). Does such a (general basic consciousness) thus not exist in any way?'"*

## THE REPLY TO THIS

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a) Demonstration of the interpretable meaning of a general basis

- a) The nature of the general basis
- b) The purpose of the teaching of a general basis
- c) The referent of the word “general basis”
- d) The reason why a direct rebuttal is not taught
- e) The proof of the necessity to accept a general basis
- f) The refutation of the proof of non-acceptance
- g) The rejection of an objection

b) Demonstration of the interpretable meaning of the aggregates and the person

c) Demonstration of the interpretable meaning of a real existence of entities

d) The distinction between the acceptability and non-acceptability of what is taught in an interpretable sense, in the conventional

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## DEMONSTRATION OF THE INTERPRETABLE MEANING OF A GENERAL BASIS [151]

### THE NATURE OF THE GENERAL BASIS

It is not a nature with an existence distinct from the six groups.<sup>144</sup> Yet, its nature (is that) of a pure luminous consciousness. It exists in as unbroken flow from the level of an (ordinary) living being to the level of a Buddha. It itself is not split into the aspects of the six objects, or the sides of virtue and non-virtue. Being empty of an intrinsic reality, it is established as a general basis in view of its functional efficiency. When in dependence upon the aggregates this (general basis) is apprehended as "I", it enters into the instinctual I-habit and is from this point of view laid down as a defiled mentality. When this (general basis) is determined from the point of view of the (mental) phenomena among the six objects, it is laid down as the sixth, the mental consciousness. However, as in the case of gold, and a golden ear-ring and a golden necklace, the former is not at all absent at the time of the latter two.

One who is ignorant of this system may think that when a general basis and a defiled mentality are accepted, they must be accepted in accordance with the Mind-Only school, and may then claim that the Centrist Consequentialists do not even conventionally accept them. Such a claim, however, has not brought to light the difference between the individual theory-systems.

## THE PURPOSE OF THE TEACHING OF A GENERAL BASIS

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<sup>144</sup> that is, the five consciousnesses of the physical organs and the mental consciousness

Immediately [152] upon (having formulated) the aforementioned moot-point, the auto(commentary) states,

*"It is not like this. The foregoing instructions indeed teach it as existent to persons who are to be trained".*

This is to say that it is not meant that the general basis taught in the "Mission to Lanka", and so forth, does not exist, because a general basis, a person, and so on, are taught to trainees who are unable to penetrate Reality from the outset. By means of these, they can enter the Universal Vehicle, and later they will penetrate the true nature. This shows the purpose of the teaching of a general basis, and all superficial truths are possessed of such a purpose.

## THE REFERENT OF THE WORD "GENERAL BASIS"

The (auto)commentary states,

*"Since it is inherent in the nature of all things, it should be understood that emptiness alone is taught by the word 'general basic consciousness'."*

This is to say – suppose it is asked why in the foregoing it is mentioned as a "general basis" – that it is not laid down as a general basis because, as the Mind-Only school (posits it), it is established and therefore possible as a basis of the entire habit-energy of cyclic (exis-



tence) and liberation, but that it is laid down as a general basis because it is emptiness alone, for as emptiness it is the cause inherent in the nature of all things. It means that this (emptiness) is what at the time of (the formulation of) the moot-point is stated as, "... the cause for the arising of all things, proclaimed (in the 'Mission to Lanka', and so on)", a statement which is completed by the declaration:

*"When emptiness is possible [153], everything is possible."*<sup>145</sup>

This shows the referent of the word "general basis", but it does not teach emptiness as a general basis, and neither does it teach it as an intention-base and a designative base, because in this system no separating distinction is drawn between a designative base and a phenomenon of designation.

## THE REASON WHY A DIRECT REBUTTAL IS NOT TAUGHT

The reason why here a direct rebuttal is not taught is that what in this case is shown as interpretable in meaning is the mere general basis as proclaimed in the "Mission to Lanka", and so forth, but not the really established general basis as posited by the Mind-Only school. Therefore, there is no direct rebuttal.

Briefly, these moot-points will disappear by themselves when one understands the two distinct procedures whereby the Centrists and the adherents of the Mind-Only school accept the general basis that is

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<sup>145</sup> MMK, XXIV, 14

proclaimed in the (scriptures) “Elucidation of the Intention”, “Mission to Lanka”, and so on.

## THE PROOF OF THE NECESSITY TO ACCEPT A GENERAL BASIS

A Centrist Consequentialist has to accept a general basis on the conventional (level), because the Buddha, the Trancendent Destroyer and Possessor, proclaims (a general basis) in His discourses, and this master (Candrakirti) himself also proclaims it as a conventional truth which serves to bring about an understanding of the truth of the ultimate sense. For in his (auto)commentary he states:

*“First of all, the teachings of a general basic consciousness, and so forth, clarify the non-Buddhist systems. They thus afford [154] them great benefits. Later, those who correctly understand the import of the sacred teachings will give up by themselves those (teachings of a general basis, and so forth). Thus, only benefits accrue, but not faults.”*

(A general basis) must also be accepted because it is taught by holy Nagarjuna. In his “Elucidation of the Mind of Enlightenment”, he declares:

*“Being close to a magnet, an iron whirls round. It has no mind, but seems to have mind. Likewise, the general basic consciousness is not real, but, as if real, it apprehends (cyclic) existence when these*

*beings move. Just as wood, even though it has no mind, moves on the ocean, so the general basic consciousness moves in dependence upon the body."*

## THE REFUTATION OF THE PROOF OF NON-ACCEPTANCE

When asked why [155] the Centrist Consequentialist does not accept a general basis, (somebody) says that it is because it has been proclaimed in an interpretable sense. Consequently, however, all aggregates, classes and experiential media could not be accepted (by the Centrist Consequentialist), because the (auto) commentary, drawing on a scripture, states,

*"He holds that the aggregates, classes and experiential media are of one nature, but demonstrates them in terms of three realms: this is an act of accommodation to the world."*

Likewise, (the Centrist Consequentialist) could accept neither the burning of the universe by fire nor the realms of the living beings, because the same scripture states:

*"Although there is neither destruction nor arisal, and in spite of having become identical to the sphere of Reality, He teaches the age of conflagration: this is an act of accommodation to the world. He does not behold an intrinsic reality in the living beings of the three*

*times, but He also teaches the realms of the living beings: this is [156] an act of accommodation to the world."*

In brief, no superficial truth could be accepted, because all of them are taught in an interpretable sense. Thus, when he himself<sup>146</sup> also declares, in keeping with the scripture "(Teaching of) Akshaya-mati", that the superficial and the ultimate sense have been laid down as interpretable sense and as definitive sense, that the scriptures which teach these two are scriptures of interpretable sense and scriptures of definitive sense, and that this is also the extraordinary system of the holy and supreme Father Nagarjuna and his Son, and when, none the less, at the same time he says that (a general basis) is not accepted conventionally because it is taught in an interpretable sense, then he necessarily repudiates the conventional.

Likewise, (some) nowadays claim that a Sugata essence does not even conventionally exist in the minds of living beings, citing as reason that its existence in the minds of living beings was taught in as interpretable sense. These, having completely missed the point, spit out the spittle of an unrefined intelligence.

It is said: {29}

"When a general basis is accepted, it must be accepted that it is by means of the maturation of its habit-energy alone that form, sound, and so forth, appear, and that external objects do not exist. However, this is inconsistent with the following statement in the 'Elucidation of the Mind of Enlightenment',

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<sup>146</sup> i.e., the person who advances the argument at the beginning of this paragraph



*'The consciousness perceives the object of consciousness. Without object of consciousness there is no consciousness. Then why is the non-existence of a knower and a knowable not accepted?'*, [157]

according to which both the external object of consciousness and the internal consciousness are equally existent or non-existent. And (it is) also (inconsistent with) what is declared in this text, namely, the both object and consciousness are equally non-existent in the ultimate sense and equally existent in the conventional."

Then the consequence is that a mind is not accepted. For when it is accepted, (we find) the teaching,

*"Only the mind sets up the extremely diverse inhabitants and habitats",*

by means of which is expressed, however, that because of the maturation of the habit-energy of the evolutionary actions amassed in the mind there are mere appearances of form, sound, and so forth; and this is in every respect the same (in the case of a general basis). Are mere appearances of form, sound, and so forth, the external objects or not? If there are, what inconsistency is there in the former (formulation of the general basis)? If they are not, the consequence is that a designative referent of the designation "external object" is found conventionally when sought in the mere appearances of form, sound and so on, because external objects exist apart from the mere appearances of form, sound, etc. One should reflect upon this.



## THE REJECTION OF AN OBJECTION

{30} One may think that when a general basis is accepted, it must be accepted as the support of action and result and that thus (this acceptance) is inconsistent with the statement that even though a general basis does not exist, a link between action and result is possible in view of the fact that there is no arising or ceasing in terms of an intrinsic reality.

There is no inconsistency [158] in generally accepting (a general basis) as a support of action and result, because action and result depend upon the mind. The scripture meaning is as it has already been explained, and because that sort<sup>147</sup> of general basis is not accepted, what inconsistency is there?

One may further think that (a general basis) does not conventionally exist because in the autocommentary itself is stated that it is later given up, when as already cited, it is declared there:

*"Later, those who correctly understand the import of the sacred teachings will give up by themselves those (teaching of a general basis, and do forth)."*

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<sup>147</sup> the type of general basis which is posited by the Mind-Only school

As for this, it means that later, when its true nature is understood, its existence in terms of a (true) establishment is given up, which is in line with the following statement,

*"The conventional truth is the medium, and the truth of the ultimate sense is what has come forth by means of the medium."*<sup>148</sup>

This therefore exists for all superficial truths.

#### THE DEMONSTRATION OF THE INTERPRETABLE MEANING OF THE AGGREGATES AND THE PERSON

The (auto)commentary states:

*"Not only does a general basic consciousness exist (conventionally), but also a person, because the teaching that a person exists helps beings who (can) be emancipated by means of this. For example, it is declared: 'Monks, the five aggregates are the load. The load carrier is the person.'*

*To some, mere aggregates are taught. Thus it is declared: 'When this so-called mind, or so-called mental awareness, or so-called mental consciousness, has for a long time become imbued with faith, morality, and so forth, it will ascend [159], and in the next (life) go to heaven.'*

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<sup>148</sup> MA, VI, 80a,b

*All these are taught on the strength of an intention."*

The procedure with regard to the interpretable meaning is not different from the one before.

{31} Wishing to establish that both this person and this general basis equally do not exist in the conventional, somebody maintains that the term "substantially existent", even though it is actually missing, has to be added.

However, this is not justified. Since the load carrier would thus be laid down as a substantially existent person, the consequence would be that he does not even conventionally exist, which, however, is also impossible because in this system, the person as an agent of actions and as an experiencer of their fruition exists. If the load carrier is not (even) laid down to such an extent, does a middle son of a barren woman carry a load of rabbit horns which is tied with a rope (made) of the hairs of a turtoise, then?

One would further have to add "substantially existent" even in the following (scriptural) statement,

*"All those teachings in which a sentient being, creature or person are taught, are known as (being of) interpretable sense."*

After all, there is no difference.

## THE DEMONSTRATION OF THE INTERPRETABLE MEANING OF A REAL EXISTENCE OF ENTITIES

This is the latter stanza<sup>149</sup> of the root-(text). With regard to the teachings of an interpretable sense, (such as those) which set forth that even Buddha has an I-habit or that entities really exist, a threefold explanation is required, viz. that of their intention ground, their purpose and their obstruction of explicitness [160], because there are many of this type.

Here, the (auto)commentary has adduced the six acts of accommodation to the world, which are taught in the “Verses in Accordance with the School of the Eastern Mountain”. Referring to this, the honourable Tsong Ba says: {32}

“The ‘Blaze of Arguments’ reports that the ‘School of the Eastern Mountain’ gradually split away from the Mahasanghika school. It seems therefore that in the canon of the Hearers there exists one teaching which fully elucidates the realitylessness of the phenomena.”

This is diametrically opposite to the explicit statement in this commentary that such a (teaching) does not exist, and the fact that even the honourable Tsong Ba has himself accepted it this way, on that occasion.

As for the meaning of the “Verses”, it is evident that the so-called “acts of accommodation to the world” are taught from the side of the conventional, but what is not evident is that the realitylessness of the phenomena is fully elucidated. One may think that this is im-

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<sup>149</sup> i.e., VI, 44

plicitly understood. However, this is certainly not what is meant by a “full elucidation”. One should not stir up a moot-point where there is no moot-point and then try to find a solution where there is no solution.

### THE DISTINCTION BETWEEN THE ACCEPTABILITY AND NON-ACCEPTABILITY OF WHAT IS TAUGHT IN AN INTERPRETABLE SENSE, IN THE CONVENTIONAL

In this supreme system, which by way of the two truths differentiates between the interpretable and the definitive, the subjects taught in an interpretable sense are superficial truth. Therefore, those which conventionally teach the true superficial cannot be obstructive to explicitness, because in what conventionally exists according to them, there is no obstruction of explicitness, as exemplified by the teachings [161] of the conventional existence of the aggregates, classes and experiential media. (However), teachings according to which a superficial truth exists in terms of an intrinsic reality or exists in the manner in which a truth of ultimate sense is established, and teachings in which another meaning is intended, necessarily obstruct explicitness, because they cannot be accepted the way they are taught.



## THE REBUTTAL OF THE “PURE KNOWLEDGE” THEORY-SYSTEM'S PROOF OF AN ARISING FROM WHAT IS DIFFERENT

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a) The rephrasing of the texts of the “Pure Knowledge” theory-system<sup>150</sup>

- a) The perception of the true nature as pure knowledge
- b) Subject and object arise from pure knowledge
- c) The explanation of the characteristics of pure knowl-

edge

b) Explanations which disprove these

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### THE REPHRASING OF THE TEXTS OF THE “PURE KNOWLEDGE” THEORY-SYSTEM

#### THE PERCEPTION OF THE TRUE NATURE AS PURE KNOWLEDGE

“(There being no) object...” etc. (VI, 45a, etc.)

Not accepting the above-cited Centrist reasonings, the adherents of the Mind-Only school express in their own fashion the proce-

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<sup>150</sup> Lit.: the others’ texts

ture whereby the Bodhisattva of the sixth ground perceives the true nature.

## SUBJECT AND OBJECT ARISE FROM PURE KNOWLEDGE

“Just as...” etc. (VI, 46a, etc.)

One may ask, “How can without external objects a pure consciousness with their aspects arise, here?” Its mode of arising is explained (in this stanza).

## THE EXPLANATION OF THE CHARACTERISTICS OF PURE KNOWLEDGE

“Therefore...” etc. (VI, 47a, etc.)

The first two lines express the reason why a substantially established other-powered<sup>151</sup> has to be accepted, and the last two express its three-fold characteristic.

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<sup>151</sup> which is the literal translation of “gzhan dbang”, which, for the Idealists, stands for a mind that is dependent and, nevertheless, essentially established

## EXPLANATIONS WHICH DISPROVE THESE

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- a) Statement of reasoning damaging the “Pure Knowledge” (system)
    - a) It is shown that one falls from both truths
      - a) Refutation of an establishment as pure knowledge without objects to be known
        - a) Detailed explanation
          - a) The example of a deceptive mental consciousness does not establish
            - a) Refutation of thesis
            - b) Refutation of proof
          - b) The example of a deceptive sense-consciousness does not establish
          - c) The example of a deceptive meditation does not establish
          - d) The example of a visual appearance does not establish
        - b) Summary
      - b) Refutation of a substantial establishment of an other-powered empty of both
      - c) Refutation of an establishment as the cause of existence for a designative entity
    - b) Statement of the disadvantage of falling from both truths
    - c) Rejection of the equation with the superficial itself
  - b) Explanation of the intention of the teaching of pure knowledge

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**STATEMENT OF REASONING DAMAGING THE  
“PURE KNOWLEDGE” (SYSTEM) [162]**

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IT IS SHOWN THAT ONE FALLS FROM BOTH TRUTHS

REFUTATION OF AN ESTABLISHMENT AS PURE  
KNOWLEDGE WITHOUT OBJECTS TO BE KNOWN

DETAILED EXPLANATION

THE EXAMPLE OF A DECEPTIVE MENTAL CONSCIOUSNESS  
DOES NOT ESTABLISH

REFUTATION OF THESIS

“(Where is an example of a mind without) externals?” etc. (VI, 48a,  
etc.)

REFUTATION OF PROOF

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- a) Refutation of an establishment by reason of recollection
  - b) Refutation of an establishment by reason of dream
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## REFUTATION OF AN ESTABLISHMENT BY REASON OF RECOLLECTION

“If...” etc. (VI, 49a, etc.)

If the existence of a subjective consciousness in a dream is established because the subject is remembered in the waking-state, then it is said that (this) also applies to the object.

Somebody says: {33}

“Here, it is not taught that just as elephants which appear in a dream do not exist, a subjective consciousness also does not exist; but it must certainly be accepted that what is taught is that a consciousness which is established in terms of an intrinsic reality does not exist. It should, therefore, be understood that all confutations via similarity (of reason), according to which an object of consciousness and its consciousness are (equally) existent or non-existent, are made on the basis of different negations.” [163]

One who says this has failed to understand the uncommon system of this master, according to which the falseness of the subject is certainly also discerned when the falseness of the object is discerned. Does the subjective consciousness, which in a dream has no existence without the object of an elephant, proceed by the true superficial or by the false superficial? According to the former, this dream-consciousness would be a consciousness of faulty organs, because it exists in the true superficial. And according to the latter, the object,



the elephant, also exists in the false superficial, because it is an object of a consciousness of faulty organs.<sup>152</sup>

## REFUTATION OF AN ESTABLISHMENT BY REASON OF DREAM

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- a) The statement of the position
  - b) The refutation of this
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### THE STATEMENT OF THE POSITION

“Since...”etc. (VI, 50a, etc.)

The differentiation between a mental consciousness existent in a dream and five sense-consciousnesses not existent in a dream is in general the tradition of the Sophists. However, to establish that although no object exists, even in the waking-state a subjective consciousness exists because in a dream, a mental consciousness exists even though objects, such as form and sound, do not exist (in it), is the tradition of the Pure Knowledge school.

### THE REFUTATION OF THIS

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<sup>152</sup> that is to say, the negattees are in both cases not different

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- a) The dream object and the dream consciousness do not truly exist
  - b) The object and the consciousness of the waking-state do not truly exist
  - c) Therefore it is taught that with regard to existence and non-existence they are equal
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## THE DREAM OBJECT AND THE DREAM CONSCIOUSNESS DO NOT TRULY EXIST

“Just as...” etc. (VI, 51a, etc.)

With regard to the meaning of “(The three of the rest of them, of) ear and so on...”<sup>153</sup>, the (auto)commentary states,

*“...from sound and ear consciousness to mind, [164] the class of phenomena and mental consciousness...”*

This is to say that, according to this system, all eighteen classes<sup>154</sup> in a dream are from the point of view of the world the false superficial, and therefore equal in that they do not even as worldly conventions exist. After the dream has been mentioned to the Centrist

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<sup>153</sup> which is MA, VI, 52a

<sup>154</sup> i.e., the six sense, six objects, and six consciousness

as an example of an existence of a subjective consciousness without objects in the waking-state, it would be necessary that the Centrist accept the existence of a subjective consciousness without objects in the dream state. However, he does not accept it. Therefore it is not appropriate.

Without understanding this point somebody has written: {34}

“The three factors<sup>155</sup> of the four, from ear to body, are false because even though they do not exist, they appear in terms of these categories. The three factors of the mind, however, even though they exist in a dream, are false because although they do not exist in terms of an intrinsic reality, they appear as if they did. Therefore, one who regards the existence of the sensory consciousnesses in a dream as a theory of this master, and thereupon engages in refuting this, proceeds on an extremely coarse intelligence, for, as the saying goes, 'the night of the first phrase continues unabated, but the sun of refutation rises'. He should therefore dismiss (this).”

Where Bcom Ldan Rig Ral presents a refutation after having regarded the existence of the sense-consciousnesses in a dream as a theory of this master, his intelligence is indeed coarse, because the three factors of the sensory consciousnesses in a dream are the false superficial and thus do not exist as worldly conventions. However, (the one who made the foregoing statement)<sup>156</sup> proceeds on an even

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<sup>155</sup> i.e., object, sense organ and consciousness

<sup>156</sup> lit.: you

coarser intelligence, because he does not know (how) to apply the following [165] teaching of this master,

*"From the point of view of the consciousness (of organs affected with cataract) both are true while both are false when clear things are seen"*<sup>157</sup>

in (the sense of): "From the point of view of the consciousness (of organs affected with cataract) all eighteen (classes) are true while all eighteen are false when clear things are seen."

Followers should not put on straw hats but rather examine this in a proper way. Therefore, even though the claim that in the system of this master a mental consciousness conventionally exists in a dream is sounded as (loudly) as roaring laughter, what merely escapes from it is the jackal voice of a Sophist.

Further, this Sophist says: {35}

"The (auto)commentary states:

*'One may think that in a dream an object apprehended by the mental consciousness, (namely) a form included in the experiential medium of (mental) phenomena, exists and that therefore a consciousness without objects does not exist anywhere. However, this idea is not rational either, because in a dream all three are in every respect impossible.'*

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<sup>157</sup> MA, VI, 54c,d

The import of this is as follows: when master Bhavaviveka replies that the aforementioned example is not established, it is clear that he accepts the form of the dream as being established by characteristic marks. This is therefore to be stated as the reason for the non-existence (of a consciousness without object)."

(This Sophist), apprehensive of a disagreement on his own acceptance of a conventional [166] existence of the form of a dream, casts aspersions on the great Indian savant. Even ordinary persons who conceive all things as real call the form of a dream elephant unreal. Bhavaviveka would then be even more negligent than these. The meaning of this textual passage therefore is that the object of a dream and the consciousness of a dream equally exist in (terms of) convention, and that this master (Candrakirti) declares that it is not so because all three, object, organ and consciousness of a dream, are equally non-existent in (terms of) convention, which also ought to be understood by way of perceiving the meaning of: "...do not even exist from the point of view of the world".<sup>158</sup>

Again, this Sophist says: {36}

"One may ask: 'Then, are the clearly appearing forms of a dream posited in your own system as forms of the experiential medium of (mental) phenomena, or are they not?'

In a dream, there are no sense-consciousnesses. Their five objects which appear, therefore, appear in the mental consciousness alone. But even though the five experiential media of form, and so on,

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<sup>158</sup> MA, VI, 26d



thus cannot be established in it, the form of the experiential medium of (mental) phenomena is (established in it) because on the part of the mere mind its establishment as a mental phenomenon is like that of, for example, a clearly appearing skeleton, so that among the five (types of) forms of mental phenomena<sup>159</sup> it is the imaginatively constructed form. In this way, many (things) of this [167] kind can be understood.”

This is also destroyed by the aforementioned verse, viz. “From the point of view of the consciousness (of organs affected with cataract) both are true while both are false when clear things are seen”, because it would read, “From the point of view of the consciousness (of organs affected with cataract) it is the experiential medium of form while it is the experiential medium of (mental) phenomena when clear things are seen.” Otherwise, one would also have to accept sound, smell, and so on, as the experiential medium of (mental) phenomena, but is this the experiential medium of (mental) phenomena which is described in the Pure Science<sup>160</sup>? One should know that in this way many (things) of this kind are destroyed.

## THE OBJECT AND THE CONSCIOUSNESS OF THE WAKING- STATE DO NOT TRULY EXIST

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<sup>159</sup> the other four types being, according to the Abhidharma, extremely subtle particles, manifestly existing states, (forms) not made known, and forms adhering to organs

<sup>160</sup> Abhidharma

“(Just as in) a dream...” etc. (VI, 52a, etc.)

THEREFORE IT IS TAUGHT THAT WITH REGARD TO  
EXISTENCE AND NON-EXISTENCE THEY ARE EQUAL

“(Just as) here...” etc. (VI, 53a, etc.)

The (auto)commentary states,

*“Therefore, with reference to the consciousness of the waking-state, all three are declared to be unarisen, and with reference to a consciousness which is dreaming a dream in a dream.*

THE EXAMPLE OF A DECEPTIVE SENSE-CONSCIOUSNESS  
DOES NOT ESTABLISH

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a) Existence and non-existence are equal for both the consciousness and the appearance perceived (by it)

b) An absurd consequence in the instance of the arising of an objectless consciousness

c) Refutation by mentioning base and object again

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EXISTENCE AND NON-EXISTENCE ARE EQUAL FOR BOTH  
THE CONSCIOUSNESS AND THE APPEARANCE PERCEIVED  
(BY IT)

“The consciousness of organs...” etc. (VI, 54a, etc.)

One may think that the example of hairs appearing to (a person) afflicted with cataract establishes an objectless consciousness. However, that it is not valid [168] as an example, because the consciousness and the object in this condition are equal in that they exist in the false superficial and do not exist in the true superficial. This statement refutes the conventional existence of a mental consciousness in a dream. Precisely this, employed as an example, establishes among other things that all consciousnesses and objects that appear to one who has not woken from the sleep of nescience do not exist when he has woken from it. It is cogent wherever in the Centrist system an objective appearance and a subject are established as realityless.

AN ABSURD CONSEQUENCE IN THE INSTANCE OF THE  
ARISING OF AN OBJECTLESS CONSCIOUSNESS

- 
- a) Exposition of the absurd consequence
  - b) Refutation of the negation of a fault in this
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## EXPOSITION OF THE ABSURD CONSEQUENCE

"If..." etc. (VI, 55a, etc.)

When the sense (of the clause), "...when an objectless consciousness arises" is established, it is established without the application of a special negatee. What according to the thought of the (opponent's) first phrase is implicitly claimed is that even without the conventional existence of the object of hairs its subjective consciousness really arises. According to the system of the Centrist himself, however, these two do not differ in regard to existence and non-existence either in the ultimate sense or in the superficial, or in the false superficial. And on the basis of this thought (the Centrist) exposes an absurd consequence in case there should be, no matter on which of these three (levels), a difference of existence and non-existence. It is evident that this important point, absent in the Own-Continuum school and in those below it, is distinctive of this master's (teaching). Irrespective of this, those who do not understand it construct their systems while adhering exclusively to the former position (among the two just mentioned). For them I have already set forth many refutations, and more [169] will yet be set forth.

## REFUTATION OF THE NEGATION OF A FAULT IN THIS

- 
- a) The negation of a fault
  - b) The refutation of this

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## THE NEGATION OF A FAULT

“(One may say): ‘Since...’ etc. (VI, 56a, etc.)

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## THE REFUTATION OF THIS

- 
- a) General refutation
  - b) Special refutation
- 

## GENERAL REFUTATION

“Since a potential...” etc. (VI, 56d)

This negates a potential which is established in terms of an intrinsic reality, but not a conventional one.

## SPECIAL REFUTATION

- 
- a) Refutation of a present potential
  - b) Refutation of a future potential
  - c) Refutation of a past potential
-



## REFUTATION OF A PRESENT POTENTIAL

“For what is arisen...” etc. (VI, 57a)

## REFUTATION OF A FUTURE POTENTIAL

“For what is not arisen...” etc. (VI, 57b, etc.)

## REFUTATION OF A PAST POTENTIAL

- 
- a) The consequence of the non-existence of a definite arising
  - b) The negation of the fault is itself equal to the probandum
  - c) The same continuum is not justified for what is different
- 

THE CONSEQUENCE OF THE NON-EXISTENCE OF A  
DEFINITE ARISING

“But...” etc. (VI, 58a, etc.)

THE NEGATION OF THE FAULT IS ITSELF EQUAL TO THE  
PROBANDUM

“If...” etc. (VI, 59a, etc.)

This refutes a continuum that is established by an intrinsic reality. It does not refute a conventional one, because for a cause and its result a continuum is accepted (by the master). One may think that in

the (opponent's) position mentioned before a continuum established by an intrinsic identity is not accepted either. However, it is implicitly accepted, because a single continuum is accepted for essentially different links of the continuum.

## THE SAME CONTINUUM IS NOT JUSTIFIED FOR WHAT IS DIFFERENT

“(The phenomena comprised by) Maitreya...” etc. (VI, 61a, etc.)

If a cause and its result are regarded as different, a single class or a single continuum (for both) is conventionally unjustified, as exemplified by Maitreya and Upagupta. This is to say that for a cause and a result which are not different, a single continuum is conventionally justified. The establishment of this is the essential point.

## REFUTATION BY AGAIN MENTIONING BASE AND OBJECT

- 
- a) Recapitulation of the others' theory
  - b) Its rebuttal
- 

## RECAPITULATION OF THE OTHERS' THEORY [170]

“(From the potential proper for the arising of an) eye consciousness...” etc. (VI, 62a etc.)

The first stanza (VI, 62) shows that ordinary people understand the potential of a general basis as a material organ even though it is the potential of a general basis and not substantially different from consciousness.

The second stanza (VI, 63) shows that without external objects the appearance of form, and so on, (occur) by means of the maturation of the potential of a general basis.

And the third stanza (VI, 64) corroborates this with the help of an example.

## THE REBUTTAL OF THIS

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- a) Confutation through similarity of reason
  - b) The negation of the fault is debarred by the aforementioned reasoning
  - c) All proofs are equal to the probanda
  - d) Scriptural evidence of the non-existence (of a general basis)
- 

## CONFUTATION THROUGH SIMILARITY OF REASON

“Just as...” etc. (VI, 65a, etc.)

THE NEGATION OF THE FAULT IS DEBARRED BY THE  
AFOREMENTIONED REASONING

“If...” etc. (VI, 66a, etc.)

When according to this (VI,67) it is declared that in the case of a dream a false eye is accepted as the cause of a false visual consciousness, the meaning is that they are false even from the point of view of the world itself.

{37} Still, somebody claims that the form which is the object of such a (visual consciousness) is a form of the experiential medium of (mental) phenomena.

However, this is a response which has got the arrangements explained in the “Pure Science” mixed up in this system, because, be it in the dream or in the waking-state, that (form) is not possible as a form of the experiential medium of (mental) phenomena. If one thinks that on the part of the waking mind it is possible, then the visual consciousness of the dream becomes the mental consciousness on the part of the waking state, because the reason is the same. If this is claimed, it is diametrically opposed to what has been accepted, (namely), that in a dream all three, object, [171] organ and consciousness of the five, visual consciousness and so on, do not exist.

ALL PROOFS ARE EQUAL TO THE PROBANDA

“(Having seen that all replies made) by them...” etc.(VI, 68a, etc.)

The (auto)commentary states:

*"Some antagonist say, 'The waking state is empty of objects, for it is a consciousness which is like a dream consciousness', and, 'The object observed in the waking-state is a (of) a false nature, for it is an object which is like a dream-object'. And likewise they say, 'If there is no other-powered, the ever-afflicted (phenomena) and complete purity do not exist because like (for) the pelt of a tortoise, a base does not exist. 'In the same way, the examples of cataract are to be mentioned. But whatever replies this exponent of a consciousness makes by means of (arguments) such as those, an expert Centrist sees that they are all equivalent to theses, and then he reverses these objections, that is, the theory of a consciousness."*

## SCRIPTURAL EVIDENCE OF THE NON-EXISTENCE OF A GENERAL BASIS

"The Buddha..." etc. (VI, 68c, etc.)

The "Mission to Lanka" scripture states:

*"The three worlds are mere designation. Things do not essentially exist. Sophists imagine a designation to be the essence of a thing. Intrinsic reality, (pure) knowledge, [172] general basis and substance do not exist, yet naïve, bad, corpse-like sophists imaginatively construct them."*



## THE EXAMPLE OF A DECEPTIVE MEDITATION DOES NOT ESTABLISH

“(Why does) the meditator...” etc. (VI, 69a, etc.)

The second part (VI, 69c,d) of the verse teaches a refutation because were that mere knowledge itself to act as an attention, it would be equal to a direct perception that, (for example), apprehends (the colour) blue. That it teaches a refutation of an establishment by an intrinsic reality, however, is not warranted by the text.

The introductory commentary on this paraphrases the first part (VI, 69a,b) as follows:

*“Here, one may object, ‘If there is no consciousness without objects, why do meditators on the strength of the instructions of their teachers see the ground of the earth filled with skeletons?’ The explanation is...”*

and this is also similar in the (context of the) following connecting (stanza), because the word “likewise” occurs.

## THE EXAMPLE OF A VISUAL APPEARANCE DOES NOT ESTABLISH

“(The never satisfied spirits' awareness of pus at a stream of flowing water also equals that of organs affected by) cataract”, (VI, 71a,b)

- 
- a) The statement that the own tradition, even though easy to understand, is of great importance
    - a) The formulation of a moot-point
    - b) The procedure whereby a reply to this is made
  - b) The refutation of a system which is overly constructed by concepts
  - c) The demonstration of an essential point which is relevant for all conditions
- 

## THE STATEMENT THAT THE OWN TRADITION, EVEN THOUGH EASY TO UNDERSTAND, IS OF GREAT IMPORTANCE

### THE FORMULATION OF A MOOT-POINT

The Mind-Only school holds an(other) example, (also) known in treatises, which, in line with the one cited before, corroborates [173] the (theory of the) existence of a consciousness without external objects. According to this, when in never satisfied spirits a mind arises in which a stream of flowing water appears as (one of) pus and blood, the subjective mind exists even though no objective pus and blood exist, as stated in the “Compendium of the (Universal) Vehicle”:

*"It is asserted that objects do not exist, because never satisfied spirits, animals, men and gods, in accordance with their respective class, (have different mental (perceptions) of the same thing."*

This is explained in an exegetic composition produced by the layman Bhande:

*"On the strength of the fruition of their respective deeds, the never satisfied spirits see what is a stream of water as filled with pus and so on. Animals such as fish regard the same thing as their habitat, and dwell in it. Men conceive of it as sweet, clean, refreshing water. They wash with it, drink it, enter it. Gods who are established in the meditative equipoise of the sphere of infinite space see it as space, because (for them) the discriminating awareness of form has completely dissolved."*

The meaning here is not that an exponent of the Mind-Only school maintains that a single common entity is on the strength of evolutionary actions seen in different ways. Rather, the meaning is that what in the basic text is call "the same thing" is (for him) also just the appearance of water as (it exists) for men. Having adopted a single basis of this kind, he says that on the strength of their habit-energy the others [147] also see it in their respective ways, because in this system there is no commonly given object for the sense-consciousnesses.

Therefore, what appears as if it were one entity (does so) because the habit-energy for a single basis is commonly activated. The former is like the expression, "One lamp is seen by many people".

Here, it is not the case that the same lamp which is seen by one is seen by others. Rather, it is merely the case of an activation of a common habit-energy. The latter is what has already been stated. Here, there exist no different entities whatsoever, such as pus, blood, water, and so on. Rather, what is the case is that there merely are appearances of respectively dissimilar activated habit-energies. This is claimed (by the Mind-Only school).

#### THE PROCEDURE WHEREBY A REPLY TO THIS IS MADE

The auto(commentary states,

*"(The word) 'also'<sup>161</sup> should be understood. We can match this<sup>162</sup> with what has already been stated<sup>163</sup>, namely, '...and the hairs which due to the force of cataract are seen...' The other things of this kind should also be known. Suffice it to have said this."*

The meaning is: the word "match" is laid down as the basis of the statement. Match with what? Match with the reply made in (the context of the argument of) having organs affected with cataract.<sup>164</sup> Match in regard to whom? In regard to one who with the help of the

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<sup>161</sup> In MA, VI, 71

<sup>162</sup> MA, VI, 71b, or the example of the never satisfied spirits seeing pus, etc.

<sup>163</sup> in MA, VI, 54b

<sup>164</sup> MA, VI, 54

example of the never satisfied spirits' perception of pus in a stream of water wants to prove a consciousness without external objects. How does (one) match [175] with (the other)? In the following way: "Some never satisfied spirits see on the strength of their evolutionary actions pus in a stream of water. From the point of view of that consciousness both<sup>165</sup> are true. Both are false when clear things are seen."

Here, following the conventions of men, water is the true superficial from the point of view of the world, and pus, and so on, the false superficial. Hence, it is taught that it is like the appearance of hair for one who is affected with cataract.

Somebody explains the meaning of this textual passage as follows: {38}

"Likewise, a procedure whereby a reply is made was known when illusions, reflections, and so forth, which are similar to (the example of) having organs afflicted with cataract, were adduced as examples. One should, therefore, equally by way of the former (examples) understand the arising of the never satisfied spirits' perception of pus and blood in a stream of water."

The explanation of the meaning of the words of the text has not in the least been understood, because the meaning is: "Since in connection with the affliction of cataract a reply has already been made, (a reply) is redundant here, for the reply which has already been made there is also similar as a reply in this case." Not knowing such as application, he has diversified the subject.

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<sup>165</sup> that is, consciousness and object



## THE REFUTATION OF A SYSTEM WHICH IS OVERLY CONSTRUCTED BY CONCEPTS

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- a) The statement of the thesis
  - b) The refutation of this
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### THE STATEMENT OF THE THESIS

Some Tibetan, proud of being a Centrist, tries to establish the superficial in a manner that is similar to [176] (that of) the Substantivists, that is, by means of infusing rational justification into it.

Thus, he writes: {39}

“The five forms of the experiential medium of (mental) phenomena are not constructs of substantivistic theory-systems, but are set forth in scriptures, and (the Centrists) themselves have in keeping with these accepted them. Therefore, even though a skeleton does not exist, it must by analogy with what (materially) has form be accepted that its clear appearance has form. This, however, appears to the mental consciousness alone.

Thus, when being endowed with form, (this) is not the experiential medium of form, and because it is also not the other nine material experiential media, it emerges as the ‘imagination’ (among the five) forms of the experiential medium of (mental) phenomena. What appears as hairs to the visual consciousness, however, when being endowed with form, is the experiential medium of form. And because the stream of water appearing as pus for the never satisfied spirits ap-

pears in their visual consciousness, it must be placed in (the category of) the experiential medium of form."

(He further writes:)

"How so? To begin with, let me give you the following example. One (man) possesses a mantra due to the force of which he is not burnt even though he touches the red heat of a burning mass of iron. He holds it in his hand, but although his body consciousness perceives the tangible object of this iron, this tangible object does not arise for him as one with the property of being red-hot and burning. This is due to conditions such as that of having washed his hands with water while reciting the mantra, and so forth. However, for a man who has not recited such a mantra this tangible object of a mass of iron arises as one with the property of being red-hot and burning.

Thus, both tangible objects, the burning [177] and the one not burning, must be regarded as tangible objects of that single mass of iron. Nevertheless, (there are) two validating cognitions of the body consciousness (and) the tangible object which is established by one is not established by the other.

Therefore, even though both are accepted as validating cognitions, what is established by one validating cognition is not negated by the other. Likewise, for the never satisfied spirits one part of the stream of water, at the locality where a stream of water falls, arises on the strength of their previous deeds as pus and blood, and for men one other part arises on the strength of their previous deeds as water for bathing and drinking in which nothing appears as pus and blood. Each of these two is therefore part of a single stream of water. The two objects, the object established by the validating cognition of men and the

object established by the validating cognition of the never satisfied spirits' visual consciousness, are therefore also distinct entities.

Thus, how can the object which is established by one (of) these two be just the one which is established as the opposite of that by the other? Along the same lines, the 'Letter to a Friend' states,

*'For the never satisfied spirits, even the moon is hot in summer and even the sun is cold in winter.'*

Even though for the never satisfied spirits the tangible object of the moon rays becomes on the strength of their previous deeds extremely hot in summer and the tangible object of the sun rays cold in winter, this is not inconsistent (with the fact that) for humans the property of cold is evoked by the rays of the moon and the property of heat by the rays of the sun. The tangible object which is classified [178] as hot by one of the two validating cognitions is not the same as the one which is classified as cold by the other. Nevertheless, both lay them down as the tangible objects of the rays of one sun and one moon, and thus what is also taught is a 'single entity'<sup>166</sup>. Therefore one should not, without having carefully examined the import of the text, make rushed decisions and remain satisfied with such an arising of a merely coarse understanding."

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<sup>166</sup> in the excerpt from the "Compendium of the (Universal) Vehicle", quoted before?

## THE REFUTATION OF THIS

He states: "The five forms of the experiential medium of (mental) phenomena are not constructs of substantivistic theory-systems, but are set forth in scriptures and (the Centrists) themselves have in keeping with these accepted them."

These are also similar to the general basic consciousness. That is to say that their acceptance by the Centrists (and their acceptance by) the Substantivists do not converge either, because in this (Centrist tradition), whatever is the false superficial for the world itself is, as it appears, the object of such a mind, but on the part of another mind it is completely non-existent.

If what to the visual consciousness appears as hairs were the experiential medium of form, it would follow that this, the subject, conventionally exists, because it is the experiential medium of form. If this is asserted, the sensory consciousness of one who is afflicted with cataract would not be deceptive in the conventional. Further, the hairs would be seen even when sound visual organs are turned towards the respective place, a metal-dish and so on, because those hairs at that place are the experiential medium of form. If this is not certain, then what establishes the certainty of the statement, "(Were even the objects of the mind of the ugly) in conformity with your objects of sense consciousness..."?<sup>167</sup>

It (further) follows [179] that two substantially different, obstructive entities simultaneously stay at the same place, because that

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<sup>167</sup> MA, VI 70



stream of water which to the never satisfied spirits appears as pus and blood is an experiential medium of form that is substantially different from the stream of water.

The example is also incorrect. When the hand of the one who applies the mantra touches the red-hot burning mass of iron, this single tangible object cannot burn his hand. However, it is not the case that the same tangible object, (as) one which does not burn and is different from the one that burns, arises anew. For otherwise the consequence is that when another person is killed by a mantra, the person whose life is not destroyed being exactly the same, the same person whose life if destroyed arises anew. The condition of the activity of the mantra is similar.

The meaning is also incorrect.

First, the refutation of the subjective validating cognitions. The consequence would be that when two persons, one afflicted with cataract and one not, look at one metal-dish, the visual consciousness of both would not differ (in the sense that one) is a validating cognition (and the other) is not, because (it has been accepted that) when for the never satisfied spirits a stream of falling water appears as pus and blood, both the visual consciousness of men and the visual consciousness of never satisfied spirits do not differ (in the sense that one) is a validating cognition and (the other) is not. This is certain, because the master declares in his basic text as well as in his (auto)commentary that both are equal, so that, irrespective of qualms one may have, it has to be accepted.

On the part of the object, it follows that when for the denizens of the hells a stream of falling water appears as a mass of fire, the fire



would not be a part of the stream of water, because it is fire. And [180] when the gods who are established in the meditative equipoise of the sphere of infinite space see the same as space, space consequently would not be part of the stream of water, because it is space. For the sensory consciousness which perceives a white conch-shell as yellow, this yellow which appears in the white conch-shell would consequently not be the colour of the white conch-shell, because it is yellow. When to the visual consciousness of the Hindu teacher “Perfecting”, the exalted body of the Buddha appears as an ugly form, this form would consequently not be the form of the exalted body of the Buddha, because it is a form that is newly arisen due to the bad evolutionary actions of the Hindu teacher “Perfecting”. The concomitance of all these four consequences is our’s and the major terms and the establishing reasons are those of the honourable Tsong Pa.

Further, the consequence is that the horses and elephants which appear as illusory horses and elephants in a small clay vessel, and so on, would on the strength of the mantras and drugs (which cause such) illusions arise as actual horses and elephants, because when to the never satisfied spirits a stream of falling water appears as pus and blood, it newly arises as pus and blood due to the never satisfied spirits’ evolutionary actions. When the single form of a vase is seen at close range and from afar, two objective forms, one sharp and one not sharp, would in consequence arise anew, because when the six kinds (of living beings) see a stream of falling water, six objective forms arise anew. How exhilarating the certainty of these two consequences

is! If they are accepted, [181] (the problem is that) they were refuted by Dharmakirti, and Geshe Tsong Pa has approved the reasons!<sup>168</sup>

There is the fault of flattening the multifarious objects which are known. Thus, the tangible objects of all four elements would exist as the tangible objects of each of the four elements; all five colours would exist as the colours of each of the five colours; a man in the form of an effigy would exist as a newly arisen man; a snake seen in a rope would exist as a newly arisen snake; a hot tangible object would exist as an aspect of a cold tangible object; a cold tangible object would exist as an aspect of a hot tangible object, and so forth. Thus, at the time of the differentiation of the phenomenal property bases all knowable things are mixed with each other. Yes, we could rejoice if this flattening or unification of what is multifarious had occurred in the context of the sphere of Truth, where all things are uniform in experience!

Geshe Blo Ba, please do not spread such a new form of substantivism by telling students that you explain the Middle, or one (Middle)! These faults also accrue because one does not know how to apply to both subject and object the special differentiation, in the system of this master, between a superficial that is false and a superficial that is true from the point of view of the would itself.

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<sup>168</sup> Here, the Tibetan text adds the untranslatable: “a le mo la le mo”, which seems to express something ranging between joy and sarcasm

## THE DEMONSTRATION OF AN ESSENTIAL POINT RELEVANT FOR ALL CONDITIONS

The Mind-Only school maintains that when the six appearances perceived in a single base by the six kinds (of beings) occur, all six exist (as) subjective consciousnesses [182] without objects. Therefore it is a position antecedent to this (Centrist) system. When this master, amid reference to the conventional, divides the objects within the superficial truth into true and false, he also divides the subjects in this way. Thus, when the terms of any of the six classes of living beings are generally laid down as basis, both the objects and the subjects of that are conventionally true, and both the objects and the subjects as the other five (classes of living beings) perceive them are to be laid down, on this basis, as conventionally non-existent.

The turning of the wheel of the teaching by the Master, the Perfect Buddha, by means of which He showed the procedure whereby one becomes enlightened here in the world, the collecting of His exalted instructions and the composing of the treatises which elucidate the meanings intended by them, all these (activities) were performed in view of man. They therefore lay down what for the human mode of perception is conventionally true but, the basis being exactly the same, untrue for the mode of perception of the other beings. Both the water in a stream of falling water and its consciousness are thus true from the conventional point of view. However, both the objects and the subjects, such as pus and so on, of the other modes of perception are even in the conventional laid down as untrue. This is the essential meaning. When a panoramic view of the master's basic text and his

commentary is obtained, then there is no meaning which is not understood.

Even though the Master proclaims teachings in the respective languages of the six classes of living beings, this present teaching refers to any (of them). And also when the mode of perception of the individual basis refers to man, a distinction is drawn between the conventionally true and the conventionally false. I think that nowadays [183] such special points, being of utter subtlety and fineness, are the objects of my intelligence.

## SUMMARY

"In brief..." etc. (VI, 71c, etc.)

The "Hymn"<sup>169</sup> states,

*"What is not known is not an object of knowledge. Without it there is no consciousness. Therefore you have declared that knowledge and the object of knowledge do not intrinsically exist."*

## REFUTATION OF A SUBSTANTIAL ESTABLISHMENT OF AN OTHER-POWERED EMPTY OF BOTH

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<sup>169</sup> that is, Nagarjuna's "Lokatitastava" (Hymn to (the Buddha) transcending the world), 10, a-c



- a) Lack of proof of an existence of an other-powered
  - b) Refutation of proof after an examination of an apperceptive self-consciousness
  - c) Refutation of an establishment even without proof
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## LACK OF PROOF OF AN EXISTENCE OF AN OTHER-POWERED

“If...” etc. (VI, 72a, etc.)

## REFUTATION OF PROOF AFTER AN EXAMINATION OF AN APPERCEPTIVE SELF-CONSCIOUSNESS

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- a) Refutation of an intrinsic essence of an apperceptive self-consciousness
  - b) Refutation of recollection, the proof of an apperceptive self-consciousness
  - c) Justifiability of the experience of recollection in the Centrist system
  - d) Brief demonstration of the refutation of the other position
- 

## REFUTATION OF AN INTRINSIC ESSENCE OF AN APPERCEPTIVE SELF-CONSCIOUSNESS



“(That) it (experiences) itself...” etc. (VI, 73a)

## REFUTATION OF RECOLLECTION, THE PROOF OF AN APPERCEPTIVE SELF-CONSCIOUSNESS

“But...” etc. (VI, 73b, etc.)

When an apperceptive self-consciousness is established here by the reason of recollection, (the question is) whether it is established by a substantially established recollection or by a conventional recollection.

According to the former, a recollection does not become a proof of an apperceptive self-consciousness, because the examination of an arising via the four alternatives disproves a substantially established recollection.

In the latter case, there is no certainty of an invariable concomitance to establish an apperceptive self-consciousness. For were an apperceptive self-consciousness already generally established by a validating cognition, its establishment by means of the reason of a recollection would be justified, just as a later establishment of fire at any place by means of the reason of smoke is justified when another [184] fire has already been established at another place by a validating cognition. However, because a general apperceptive self-consciousness is not pre-established on the part of the antagonist, none is established by the reason of a present recollection.

To illustrate the uncertainty of an invariable concomitance of an establishment of an apperceptive self-consciousness and a reason of a conventional recollection, it is stated that the seeing of water alone does not establish a water-crystal and the seeing of fire alone does not establish a fire-crystal. That is to say, a conventional recollection does not necessarily arise from an apperceptive self-consciousness, for a conventional recollection can also without a self-experience arise from an object which has been experienced. For example, water proceeds even without a water-crystal from rain, and so forth, and fire even without a fire-crystal from matches, and so forth.

Nevertheless, these examples also admit an apperceptive self-consciousness in the conventional, because otherwise it would not have been taught that the invariable concomitance is uncertain. Rather, it would have been necessary to teach that an invariable concomitance of a conventional recollection adduced as reason and an establishment of a conventional apperceptive consciousness is a contradiction. It is even understood through the examples, because even though an arising of water from a water-crystal and an arising of fire from a fire-crystal are possible, the absence of an invariable concomitance of water and the arising from a water-crystal and that of fire and the arising from a fire-crystal are adduced as examples. The essential point is that when a substantially established recollection is adduced in order to prove the probandum, that is, the apperceptive self-consciousness, it is not established, and when a conventional recollection is adduced in order to prove the probandum, that is, the apperceptive self-consciousness, it is not established, and when a conventional recollection is adduced (for this), it is uncertain.

This being the concept of the proof [185], one who does not understand such a meaning says:

{40} "The reason of recollection establishes neither a substantially established apperceptive self-consciousness nor a conventional apperceptive self-conscious-ness."

He who insists on such a concept in connection with the probandum, has from the outset failed to uncover the import of the (auto)commentary.

The following verse<sup>170</sup> shows that for a system which regards a cause and its result as different it is not justified that a recollection recollects an object which has been experienced. And even if one tries to prove it as justified by (arguing that) the stable entities of a cause and a result are included in a single continuum, this is thwarted by the very reason that they are different.

#### JUSTIFIABILITY OF THE EXPERIENCE OF RECOLLECTION IN THE CENTRIST SYSTEM

"Because..." etc. (VI, 75a, etc.)

The (auto)commentary states:

*"It has already been explained why the recollecting consciousness is not different from 'what has experienced the object'<sup>171</sup>, that is, from the consciousness which has experienced the object. Because the*

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<sup>170</sup> MA, VI, 74

<sup>171</sup> this clause is an excerpt from the basic text of MA

*recollection itself does not exist*<sup>172</sup>, *therefore it is not the case that what has been experienced by the experiencing consciousness is not recollected by the recollecting one. The recollection thus becomes invested with the object. And neither is it the case that what has been discerned by the experiencing consciousness is not discerned by the recollecting one. Therefore, it is also possible to say, 'I saw'.*"

The import of this is as follows.

Experience and recollection are cause and result. Therefore, as already stated, they do not exist as different (things). Since they do not exist as different (things), it is not the case that the object, for example blue (colour), which is the one that is experienced by the experiencing (consciousness) is not experienced by the subsequent recollecting consciousness [186]. The experienced object is therefore established on the evidence of the recollected object. And neither is it the case that the consciousness discerned as the one which experiences blue is not discerned as the subsequent recollecting one. One can therefore say, "I saw", the experiencing self being established on the evidence of the recollecting subject.

Thus, according to this text, the recollection of the object proceeds from the experience of the object and the recollection of the self from the experience of the self, the reason being that in the Centrist tradition experience and recollection do not exist as different (things). It is proven (hereby) that an apperceptive self-consciousness is conventionally accepted (by Candrakirti). Otherwise, it would be neces-

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<sup>172</sup> that is, for the Centrist it does not exist in terms of an intrinsic reality



sary to clearly state the difference in the phrases, "...which is experienced by the experiencing (consciousness)..." and "...which is discerned as the consciousness which experiences..."

{41} Here, somebody has taken the experienced object and the recollected object for a single essence, using as reason the teaching that these two are not different.

This, however, is wrong, because then the consequence is that this also applies to the recollecting (subject) and the experiencing (subject). On the basis of authoritative scriptures this master mentions a general basis, a defiled mind, and an apperceptive self-consciousness, and so on, but they are in no way characterized as really existent or non-existent. Nevertheless, their conventional categorical differences are conventionally accepted. As for their negation after an examination, this is expressed by him when he resorts to the ultimate sense.

{42} Somebody employs the references from the "Root Wisdom", the "Rebuttal of Objection" and the "Lucid Exposition", which refute that an apperceptive self-consciousness (can) withstand a rational analysis, as proofs [187] to refute a conventional apperceptive self-consciousness. However, this is wrong.

In the "Root Wisdom"<sup>173</sup>, a light – which has been put forward (as an example of an aperceptive self-consciousness – is examined and refuted. Because what in this context is refuted is not only that a light illuminates itself, but also that darkness is dispelled, the conse-

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<sup>173</sup> chapter VII, 8-12



quence would be that darkness cannot even conventionally be dispelled.

In the "Rebuttal of Objections", it is refuted that the validating cognitions establish themselves. Because in this context an establishment by other validating cognitions is also refuted, the consequence would be that (anything) within the sphere of a validating cognition is conventionally totally non-existent.

In the "Lucid Exposition", in order to generate the understanding that an apperceptive self-consciousness does not exist, a scripture is quoted according to which the mind is not found as an object of experience. Thus, the consequence would be that the very mind, as an object of experience, does not even conventionally exist.

One may argue, "In the 'Mission to Lanka', the following is taught,

*'A sword, for example, does not cut its own blade. A finger, for example, does not touch itself. The same also applies to an apperceptively self-conscious mind.'*

Therefore, were an apperceptive self-consciousness to exist conventionally, the blade of a sword would conventionally cut itself."

Simulation of examples in the context of a rational analysis frequently (occurs). Otherwise, when Aryadeva [188] states,

*"Nor do experts posit a consciousness invested with ultimate sense, for like a lotus in the sky, it is devoid of a nature of unity or plurality",*

the consequence would be that a lotus in the sky conventionally exists, because unity and plurality conventionally exist.

One may argue, "If what is directly perceived by ordinary persons is the object of the direct perception of an apperceptive self-consciousness, (then) this proves to be a real direct perception, because the 'Lucid Exposition' teaches that the directly perceived object of a direct perception is real. (However), if (this) is accepted, the direct perception becomes designative, because it is endowed with an object of direct perception."

In this system, a designative direct perception and a real direct perception are not contradictory, because that which in the world is known as a direct perception is laid down, inasmuch as it is known in the world, as a real direct perception and, inasmuch as it is merely nominal, as a designative one. However, a designative one is not necessarily a real one, because for the instinctual mundane intelligence a real one must lie within (the purview of) acceptable conventions. What seems to matter is that a distinction is drawn between the real and the nominal in the Centrist system and the real and the nominal in substantivistic systems.

## BRIEF DEMONSTRATION OF THE REFUTATION OF THE OTHER POSITION

"Thus..." etc. (VI, 76a, etc.)

## REFUTATION OF AN ESTABLISHMENT EVEN WITHOUT PROOF

“If...” etc. [189] (VI, 77a, etc.)

## REFUTATION OF AN ESTABLISHMENT AS THE CAUSE FOR THE DESIGNATIVE EXISTENCE OF THINGS

“When...” etc. (VI, 78a, etc.)

Even though the exponents of the Pure knowledge school do not insist on a real intrinsic essence of the superficial, they lay down, by means of a rational examination, a substantially established other-powered (as) the cause for the establishment of the (superficial). However, since this is not found (by the Centrist) when he rationally examines it, it is stated (by him) that this causes the break-down of the arrangements familiar to the world. And the same predicament exists for all three substantivistic philosophies.

## STATEMENT OF THE DISADVANTAGE OF FALLING FROM BOTH TRUTHS

“(Those who have missed) master (Nagarjuna's path)...” etc. (VI, 79a, etc.)

The (auto)commentary states:

*"Here, the teaching of the conventional truth is the medium. Accordingly, it is stated,*

*'No processes whatsoever of hearing and teaching exist in connection with wordless phenomena. Yet , having been reified, they are heard and taught.'*

*The ultimate sense is demonstrated on the basis of the conventional truth alone. Again, through the understanding of the teachings of the ultimate sense, the ultimate sense is attained. Accordingly, the 'Treatise'<sup>174</sup> states,*

*'Without relying upon the conventional, the ultimate sense [190] is not understood. Without understanding the ultimate sense, nirvana is not attained.'*

*Here, the teachings of the ultimate sense, having proceeded from the medium, are the fruit, that is to say, they are the fruit, the object to be attained and the object to be understood."*

## THE REJECTION OF THE EQUATION WITH THE SUPERFICIAL ITSELF

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a) Impossibility of an identity of the substantial other-powered and the superficial

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<sup>174</sup> MMK, XXIV, 10

b) The world itself harms when it destroys the superficial

---

## IMPOSSIBILITY OF AN IDENTITY OF THE SUBSTANTIAL OTHER-POWERED AND THE SUPERFICIAL

“(The Centrist has not at all adopted a superficial) in line with...” etc.  
(VI, 81a, etc.)

## THE WORLD ITSELF HARMS WHEN IT DESTROYS THE SUPERFICIAL

“But...” etc. (VI, 83, etc.)

## EXPLANATION OF THE INTENTION OF THE TEACHING OF PURE KNOWLEDGE

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- a) Explanation in the sense of a refutation of a different agent
  - a) The principal scriptural meaning
  - b) Proof by another scripture
  - c) Explanation of the meaning of this scripture
- b) Explanation in the sense that the mind alone is established as the principal
  - c) Reference and reasoning counter a different conception
  - d) Instruction about what is thus to be accepted and rejected in the theory- system



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## EXPLANATION IN THE SENSE OF A REFUTATION OF A DIFFERENT AGENT

### THE PRINCIPAL SCRIPTURAL MEANING

“(Why does the Bodhisattva who manifestly advances towards) the 'Manifest'...” etc. (VI, 84a, etc.)

One may argue, “When the Centrist accepts the superficial because he stands in awe of the conventionalities of the word, then awe of the scriptures should also make him accept a mere mind. After all, what is taught there is that these three realms are mind alone.”

Those scriptures (which teach a mere mind) have [191] an intention. (What is) their intention ground (?) They intimate that the mind is the principal among the agents of the three realms.

### PROOF BY ANOTHER SCRIPTURE

“Therefore...” etc. (VI, 85a, etc.)

The diamond-like words are these:

*“As for the agents of a person, a continuum, aggregates and, likewise, of conditions, atoms, primordial matter (and) a lord, I declare that they are mere mind.”*

## EXPLANATION OF THE MEANING OF THIS SCRIPTURE

“(After the Victor did not see a person, etc) as...” etc. (VI, 86a, etc.)

EXPLANATION IN THE SENSE THAT THE MIND ALONE IS  
ESTABLISHED AS THE PRINCIPAL

- 
- a) The meaning of the scripture is that the mind alone is principal
  - b) A different concept is inconsistent with the scripture
  - c) Presentation of the proof of being principal
  - d) Explanation of the negatee which is eliminated by the word “alone”
- 

THE MEANING OF THE SCRIPTURE IS THAT THE MIND  
ALONE IS PRINCIPAL

“(Just as 'Purified and Extended' stands for 'Extended in regard to Reality'...” etc. (VI, 87a, etc.)

One should understand that just as “(Purified and) Extended”<sup>175</sup> stands for “Extended with regard to Intelligence relating to Reality”, the words after (“Extended”) being omitted, in the same way (“mind

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<sup>175</sup> i.e., the literal translation of “sangs rgyas”, the Tibetan equivalent of “Buddha”

alone”), in the statement, “All three realms are mind alone”, stands for “mind alone is the principal”, the words after “mind alone” being omitted.

One may argue, “Then, because with regard to the preceding no difference is evident, what the introductory commentary comments on this<sup>176</sup>, viz., ‘Even after the other categories have been stated, it is stated in order to show that an establishment of externals is not possible’, would be unjustified.”

There is a difference of negatee. The preceding debarb a primordial matter, a lord, and so forth, from being [192] agents whereas the present (explanation) debarb form, and so forth, from being the principal among the agents.

## A DIFFERENT CONCEPT IS INCONSISTENT WITH THE SCRIPTURE

“If...” etc. (VI, 88a, etc.)

If instead of that a truth-status of the mind were the import (of the respective passage of) the “Ten Stages Scripture, the statement in the same scripture,

*“By the condition of nescience and action a consciousness  
(arises)”*

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<sup>176</sup> that is, MA, 87c,d

would not be justified, because it is not rational that a consciousness which is established in terms of an intrinsic identity is contingent upon conditions.

## PRESENTATION OF THE PROOF OF BEING PRINCIPAL

“The mind itself...” etc. (VI, 89a, etc.)

## EXPLANATION OF THE NEGATEE WHICH IS ELIMINATED BY THE WORD “ALONE”

“But...” etc. (VI, 90a, etc.)

## REFERENCE AND REASONING COUNTER A DIFFERENT CONCEPTION

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a) The reasoning which counters it

b) The reference which counters it

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## THE REASONING WHICH COUNTERS IT

“(When one remains in) the mundane (reality)...”etc. (VI, 91a, etc.)

## THE REFERENCE WHICH COUNTERS IT

“(When) form does not exist...” etc. (VI, 92a, etc.)

In this regard, {43} somebody (says that) what in the Mind-Only school accounts for the word “only” (“alone”) is the claim to the effect that form, sound, and so forth, exist, but external objects do not, because otherwise this master (Candrakīrti) would not have grasped the formulated opinion of the Mind-Only school.

(As regards this), detailed refutations and proofs have already been presented in (some) other (context).

## INSTRUCTION ABOUT WHAT IS THUS TO BE ACCEPTED AND REJECTED IN THE THEORY-SYSTEM

“(Even after the annulment of these) two (stages of) truth...” etc. (VI, 93a, etc.)

## IT IS SHOWN THAT OTHER ESTABLISHING SCRIPTURES ARE OF JUST INTERPRETABLE SENSE

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- a) Other teachings of a mere mind are also of interpretable sense
  - b) Establishment of its proof by means of reference and reasoning
  - c) These procedures of interpretability and definitiveness are applicable to all sacred writings
- 

## OTHER TEACHINGS OF A MERE MIND ARE ALSO OF INTERPRETABLE SENSE

“The scripture...” etc. (VI, 94a, etc.)

What is thus taught is the following statement of the “Mission to Lanka”,

*“External appearances have no [193] existence. The mind appears as the multifarious (things). I declare that (things), such as bodies, possessions, places, are merely mind.”*

## ESTABLISHMENT OF ITS PROOF BY MEANS OF REFERENCE AND REASONING

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- a) Establishment by means of reference
- b) Establishment by means of reasoning

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## ESTABLISHMENT BY MEANS OF REFERENCE

"This..." etc. (VI, 95a, etc.)

Here, the scriptures which must be stated as interpretable in meaning are the "Elucidation of the Intention", wherein the Transcendent Destroyer and Possessor, after having demonstrated three natures, teaches the non-existence of the imaginary, the existence of the dependent<sup>177</sup> and likewise a profound and subtle appropriating consciousness, and so forth; and the "Mission of Lanka", wherein He teaches that, like a priceless jewel wrapped in rags, a Gone-to-Bliss Essence with thirty-two marks is inherent in living beings' minds.

The scripture evidence of their interpretable sense is the following statement in the "Mission to Lanka",

*"Just as a doctor administers medicines to the diseased, in the same way Buddha teaches living beings a mere mind."*

In this regard, the (auto)commentary states that same Thus-Gone Essence which is posited as definitive in sense [194] by the exponents of the Mind-Only school is explained as interpretable in sense by the Centrist. When a Thus-Gone Essence is posited in connection

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<sup>177</sup> that is, the "other-powered"

with the sphere of Reality, both the Centrist (view) and that of the Mind-Only school are similar, because the “Ornament of Scriptures”<sup>178</sup> also states,

*“Even though Thusness means that no differentiation exists with regard to anything, one who has become pure has gone to Thusness. Therefore all beings have its essence.”*

However, as far as the Gone-to-Bliss Essence of the causal phase is concerned (both systems) differ in that one posits an intrinsic reality as its mode of existence, and the other does not, and in that one posits by means of proofs its existence in the ultimate sense, and the other does not. Thus, the exponents of the Mind-Only school posit by means of proofs an existence of a sphere of Reality and a Gone-to-Bliss Essence in the ultimate sense. They therefore construe as definitive in meaning the scriptures which teach in accordance with this. For the Centrists, the sphere of Reality and the Gone-to-Bliss Essence are simply bare of the conceptual elaborations of all four alternatives, and neither a causal phase nor a resultant phase exists by means of proofs.

Therefore, when in the “Thus-Gone Essence Scripture”, the “Supreme Tantra”, and so forth, they are declared to be existent by means of proofs, the Centrist construe (this) as interpretable in meaning, because (for them) an existence by means of proof is a superficial truth. What is not destroyed is the intention ground of a (Thus-Gone Essence) which exists by means of proofs, that is, the absence of con-

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<sup>178</sup> by Maitreyanatha

ceptual elaborations [195], its purpose, that is, the abandoning of the five flaws, and its conventional existence by means of proofs, which precludes (any) explicitness.

Were (a Thus-Gone Essence) to exist in the ultimate sense, it would be equivalent to the Hindu Self. This, and more, is lucidly set out by Sakya Pandita, and precisely this is the meaning intended in the scriptures and the flawless treatises.

To make it clear, the “Supreme Tantra” – when the characteristics of the Jewel of the Congregation are explained – states that by understanding the two selves as peace the noumenal is understood and that by understanding that the Reality of omniscience exists in the minds of living beings the phenomenal is understood. This is to say that even though the intrinsic essence of Reality and of a Gone-to Bliss Essence is not a superficial truth, its existence by means of proof is a superficial truth.

Those whose intelligence is coarse, but who nevertheless advance refutations without having grasped the (opponent's) formulated opinion, should refrain from their inappropriate speech.

## ESTABLISHMENT BY MEANS OF REASONING

“(Since when) the objects of consciousness...” etc. (VI, 96a, etc.)

The “King of Meditative Stabilizations” states,

*“Emptiness, as the Gone-to-Bliss explained it, is known as the criterion of the scriptures of definitive meaning. All teachings which set forth a person, a living being or a creature are known as interpretable in meaning.”*

On the basis of this text, the distinction is drawn between the scriptures of interpretable meaning and (those of) definitive [196] meaning. Yet, the view that the objects expressed in the scriptures which are stated to be of interpretable meaning, do not even conventionally exist has increasingly attracted puerile persons who pretend to be scholars, but are bereft of friends expert in thorough analysis.



## REFUTATION OF AN ARISING FROM BOTH

- 
- a) Formulation of the (opponent's) opinion
  - b) The refutation of this
- 

### FORMULATION OF THE OPPONENTS OPINION



Positing two contradictory terms, the adherents of the Jaina school say:

“The aforementioned reasoning does not affect us, because we do not espouse an arising from one's self alone or an arising from what is different alone. Thus, (for us) arising takes place both from one's self and from what is different.

A vase is not different from clay. It therefore arises from itself. But it is different from the potter, and so forth. It therefore also arises from what is different. As it is for the external (things), so is it for the personal as well. Because in another life Maitreya just arises from what exists as the same essence of life, he arises from himself. And because he arises from his parents, from virtue, non-virtue, contaminations, and so on, he also arises from what is different.”

## THE REFUTATION OF THIS

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a) It is debarred by the previous reasonings

a) It is debarred by a reasoning relating to the two aris-  
ings

b) It is debarred by a reasoning relating to the two truths

b) Refutation by means of another reasoning

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IT IS DEBARRED BY THE PREVIOUS REASONINGS

IT IS DEBARRED BY A REASONING RELATING TO THE TWO  
ARISINGS

“(An arising) from both...” etc. (VI, 98a, etc.)

IT IS DEBARRED BY A REASONING RELATING TO THE TWO  
TRUTHS

“This...” etc. [197] (VI, 98c)

REFUTATION BY MEANS OF ANOTHER REASONING

“...because...” etc. (VI, 98d)

In this regard, the introductory commentary declares,

*“It is stated in order to show that an arising from both is irrational not only because of the aforementioned reasonings in connection with both positions, but also because of what is explained here.”*



## REFUTATION OF AN ARISING WITHOUT CAUSE

- 
- a) Formulation of the (opponent's) opinion
  - b) The refutation of this
- 

### FORMULATION OF THE OPPONENT'S OPINION

The Hedonists, as the exponents of an adventitious arising, say:

“If an arising occurs by means of causes, then this entails the aforementioned contradictions in the three positions. We, however, do not accept causes, and therefore there is no room for such contradictions as they were mentioned. Things thus arise adventitiously. It is not seen that anybody deliberately produces the tenderness of the petals of a lotus, the colour and the shape of its anthers, and so forth. And just as (this is not seen in the context) of external (things), so it is not observed either that anybody holds living beings such as pea-cocks, wild geese, fowls, and so on, and deliberately gives them their colours, shapes, etc.”

## THE REFUTATION OF THIS

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- a) Refutation of an adventitious arising
    - a) It is inconsistent with reason
    - b) It is inconsistent with what is seen
  - b) Refutation of an arising from the causal elements
- 

## REFUTATION OF AN ADVENTITIOUS ARISING

### IT IS INCONSISTENT WITH REASON

“If...” etc. [198] (VI, 99a, etc.)

### IT IS INCONSISTENT WITH WHAT IS SEEN

“The fruit...” etc. (VI, 99c, etc.)

## REFUTATION OF AN ARISING FROM CAUSAL ELEMENTS

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- a) It is shown that there is no capability to perceive the afterlife

- b) Statement of the reason of an establishment in wrong view
  - c) Rejection of an objection to the example of this reason
- 

## IT IS SHOWN THAT THERE IS NO CAPABILITY TO PERCEIVE THE AFTERLIFE

“(When these) elements...” etc. (VI, 101a, etc.)

## STATEMENT OF THE REASON OF AN ESTABLISHMENT IN WRONG VIEW

“(When he negates the after)life...” etc. (VI, 102a, etc.)

## REJECTION OF AN OBJECTION TO THE EXAMPLE OF THIS REASON

“(That these elements...” etc. (VI, 103a, etc.)

In this regard, the (auto)commentary states:

*“Likewise, when an Omniscient One is repudiated and when theories of an existence of entities, a non-existence of entities, a Lord, time, atoms, nature, essence, or whatever is intrinsically correspond-*



ing in also other than these, are held, the respective wrong perception must be substituted (in VI, 102 and 103). In the following way:

*'When a Perfect Buddha is negated, one should understand that oneself views the nature of the object in a wrong manner because oneself equips it with the very constitution which serves as the categorical basis of this view, just as when a really existent nature of elements is accepted', and so on. It is to be applied in this way because the refutation of all views of existence and non-existence is imperative.*

*As for the Centrists, they do not in any instance find (anything) that would be unacceptable to them. Therefore, one who is guided by wisdom has to confirm that this verse indeed clears away all positions which others have imaginatively constructed, because with the refutation of the entire [199] net-work of concepts, it aims at establishing the spontaneous wisdom of the ultimate sense.*

*One may retort that the same consequence is also entailed on the part of the Centrist.*

*It is not. There is no example to prove that the Centrist is wrong. He can even say, 'It should be understood that when I perceive the existence of another life, I view the nature of the object in terms of the ultimate sense, because I equip it with the very constitution which serves as the categorical basis of my view, just as when it is accepted that selflessness is perceived'; and likewise, 'It should be understood that when here I perceive a so-called existence of an Omniscient One, I view the nature of the object in the ultimate sense', the reason and the example just being those two. They can likewise be applied to even attest all things.*

*This procedure therefore perfectly establishes what has already been pronounced<sup>179</sup>, '(A thing) does not arise from itself. How can it arise from what is different! It does not arise from both. How can it arise without a cause!'"*

## THE IMPORT ESTABLISHED BY THIS PROCEDURE

"Because..." etc. (VI, 104a, etc.)

Even though the Consequentialist school and the Own-Continuum school are agreed on this mode of presenting the reason called "diamond smithereens", they differ in that the Consequentialist school insist on a reason familiar to others, and the Own-Continuum school on an autonomous reason.

## REBUTTAL OF OBJECTIONS RAISED BY BUDDHIST AND NON-BUDDHIST SCHOOLS

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a) Negation of an incompatibility with the objects seen by ordinary persons

b) Negation of a consequence of non-existence even in the conventional

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<sup>179</sup> in MA, VI, 8

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## NEGATION OF AN INCOMPATIBILITY WITH THE OBJECTS SEEN BY ORDINARY PERSONS [200]

“By those...” etc. (VI, 104c, etc.)

The introductory commentary states:

*“Now, one may argue, ‘However, if the entities do not arise (in terms of) an intrinsic reality, in what way are unarisen ones apprehended (as) blue (colour), and so forth?’*

*The explanation (is as follows): ‘Since in no way can any intrinsic reality of blue, and so forth, become an object, it is an intrinsic reality of (things) such as blue, and so forth, that is not apprehended’.*”

## NEGATION OF A CONSEQUENCE OF NON-EXISTENCE EVEN IN THE CONVENTIONAL

---

a) An objection

b) The reply

---

## AN OBJECTION

“(One may say,) ‘If...’” etc. (VI, 107a, etc.)

## THE REPLY

- 
- a) Because of the wrong superficial the pervasion of the consequence is not certain
  - b) The probandum of the Own-Continuum school is debarred by both reference and reasoning
  - c) The example is countered by an example familiar to the Buddhist schools themselves
- 

### BECAUSE OF THE WRONG SUPERFICIAL THE PERVASION OF THE CONSEQUENCE IS NOT CERTAIN

“(Since) what...” etc. (VI, 108a, etc.)

### THE PROBANDUM OF OWN-CONTINUUM SCHOOL IS DEBARRED BY BOTH REFERENCE AND REASONING

“(Just as a) barren woman ('s son)...” etc. (VI, 111a, etc.)

In “Nivaranavishkambhin's Praise of the Transcendent Destroyer and Possessor”, it is stated,

*“Saviour, when you turned the wheel of teaching, You taught things which are primordially peace, unarisen (by) nature and beyond the state of woe.”*

## THE EXAMPLE IS COUNTERED BY AN EXAMPLE FAMILIAR TO THE BUDDHIST SCHOOLS THEMSELVES

“(These), a vase (etc.)...” etc. [201] (VI, 113a, etc.)

## EXPLANATION OF DEPENDENCE IN THE SENSE OF DEPENDENT ARISING

“Because...” etc. (VI, 114a, etc.)

One may say, “But if there is no arising in terms of the four alternatives, how does a sprout arise from a seed, how do actions arise from nescience, and so forth?”

(They arise) inasmuch as in dependence upon such-and-such a cause such-and-such a result arises. The scriptures teach:

*“It is like this: if this exists, that emerges; because this is arisen, that is arisen. What? Action conditioned by nescience...”*, and so on;

*“Because this exists, that emerges”;*



*“Action dependent upon agent and object...” etc.*

The import of what is thus taught is that an arising exists due to its current cause alone.

## EXPLANATION OF THE BENEFIT OF AN UNDERSTANDING OF DEPENDENT ORIGINATION DEVOID OF THE TWO EXTREMES

- 
- a) The reasoning of dependence tears the net-work of wrong views
  - b) The understanding of dependence reverses all concepts
  - c) It is shown that the reversal of concepts is the result of analysis
  - d) Subsequent advice to analyse without attachment and aversion
- 

## THE REASONING OF DEPENDENCE TEARS THE NET-WORK OF WRONG VIEWS

“Because...” etc. (VI, 115a, etc.)

# THE UNDERSTANDING OF DEPENDENCE REVERSES ALL CONCEPTS

“Concepts...” etc. (VI, 116a, etc.)

## IT IS SHOWN THAT THE REVERSAL OF CONCEPTS IS THE RESULT OF ANALYSIS

“Ordinary men...” etc. (VI, 117a, etc.)

In this regard, the (auto)commentary states,

*“The elimination of all concepts must therefore be laid down as the result of the analyses which the master sets forth in his Centrist treatises.”*

## SUBSEQUENT ADVICE TO ANALYSE WITHOUT ATTACHMENT AND AVERSION

“(Attachment to) one's own (view)...” etc. (VI, 119a, etc.)

# THE PERSONAL SELFLESSNESS

[202]

---

a) Demonstration of the necessity to refute the object of adherence of the self-view

b) Presentation of the reasoning which accomplishes the necessary refutation

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## DEMONSTRATION OF THE NECESSITY TO REFUTE THE OBJECT OF ADHERENCE OF THE SELF-VIEW

“(The practitioner, having seen with his intelligence that all) emotional afflictions...” etc. (VI, 120a, etc.)

Here, the view concerning a destructible collection is the instinctual self-habit which, while no basis exists, apprehends an “I” in dependence upon a preceding acceptance of the aggregates as its referential objects. Precisely this is explained here to those who have wisdom which is attended with emotional afflictions. When this is refuted, its object of adherence, the mere “I”, is refuted by means of a rational examination. Conventionally, however, it is not refuted.

One may say, “What is taught below is just the reasoning which refutes the intellectual self. But how will the instinctual self be refuted by means of this?”

According to instructions in the “Jewel Garland” and the “Introduction (to a Bodhisattva’s) Conduct” in this regard, the procedure of the non-finding of an “I” – in the case of a rational investigation

into whether one which is identical with the aggregates or one which is different from the aggregates, and so on, is established anywhere – refutes, for gifted trainees whose minds are not guided by theory systems, precisely the mere “I” in terms of an object of the instinctual adherence.

Those whose minds are guided by theory-systems try to prove a substantial existence of precisely this mere “I” which is the object of the instinctual adherence. Their reasonings by which they thus devise intellectual selves which are identical with the aggregates or different from the aggregates, and so on, are refuted here. When they see that their proofs are invalidated by this, they relinquish the view which upholds the probandum. (This) is, according to a statement (by) the religious master Rong Ston, a general pattern of exponents of logic. It seems to bear particular relevance to the present matter, because (Rong Ston's) statement, “Otherwise, [203] the consequence is that the refutation of the arising in terms of the four alternatives does not debar the arising which is the object of the instinctual truth-habit”, also makes a cogent case for it.

## PRESENTATION OF THE REASONING WHICH ACCOMPLISHES THE NECESSARY REFUTATION

- 
- a) Refutation of a substantially existent person, by rational analysis
    - a) Refutation of an establishment of a person in five ways
      - a) Detailed presentation of the refuting reasonings

- a) Refutation of a self established as being different from the aggregates
    - a) Statement of thesis
    - b) The refutation of this
  - b) Refutation of a self established as being identical with the aggregates
  - c) Refutation of an establishment in terms of support and supported
  - d) Refutation of a self which possesses the aggregates
  - b) Brief explanation of the definite number of the views concerning a destructible collection
  - b) Refutation of an inexpressible person
  - b) Establishment of a dependently designated person
  - c) This method of reasoning is to be repeated for all entities
- 

## REFUTATION OF A SUBSTANTIALLY EXISTENT PERSON, BY RATIONAL ANALYSIS

### REFUTATION OF AN ESTABLISHMENT OF A PERSON IN FIVE WAYS

## DETAILED PRESENTATION OF THE REFUTING REASONINGS

### REFUTATION OF A SELF DIFFERENT FROM THE AGGREGATES



## STATEMENT OF THESIS

“(The escapists conceive a self which is) an enjoyer...” etc. (VI, 121a, etc.)

The non-Buddhist Sankhya conceive the self, as the referential object of the instinctual I-habit, as being possessed of five properties: it is an enjoyer of fruition, it is a permanent entity, it is not a performer of deeds, it has no qualities such as happiness, suffering, and so on, and it has no movements such as expanding and contracting, and so on. For in this regard, the introductory commentary states [204],

*“One may say, ‘What is that self, the referent of the view concerning a destructible collection? That is what (we) do not understand.’ Here, to begin with...”*

Thus, even on the part of these persons (the self) is merely the self of the domain of the instinctual self-habit as long as the intellectual self-habit has not arisen. After it has arisen, it reflects the manner in which the intellectuals have in accordance with their respective traditions intellectually conceived this self of the instinctual domain. Even though both are therefore held to be one, this master declares, when he rationally examines this, that the self posited by the opponent is not the self which is the referential object of the instinctual (sphere), because it does not even conventionally exist, is not a performer of deeds, is not an experiencer of fruition, and so on. Thus, having with such reasonings refuted that both are one, he declares that the instinc-

tual self conventionally exists, but the intellectual self not even conventionally.

On the basis of just minor qualitative differences in the self as it is accepted by the Sankhya, diverse non-Buddhist systems emerged.

Thus, the Vaisheshika say that the self has the following nine qualities: intelligence, happiness, suffering, desire, hatred, effort, virtue, non-virtue and force of production. (For them), as long as these nine qualities remain in the self, the attendant virtuous and non-virtues evolutionary actions are performed, and thereby cyclic existence occurs. However, when man has eradicated [205] (these) qualities by means of a knowledge which truly understands (the self), he remains in his own self alone. This is liberation. In regard to three qualities, that of being a permanent entity and so on, this self is similar to the aforementioned one, but it differs (from it) in that it is claimed to be a performer of deeds and a possessor of qualities.

Some among the Vaisheshika accept that (the self) has movements of expanding and contracting, and so on.

The exponents of Vedanta assert that, like space in a vase and so on, the one (self) is diverse (in) separate bodies, and so forth.

## THE REFUTATION OF THIS

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a) Refutation of essence and qualities by a reason familiar to the others

a) Refutation of essence

b) Refutation of qualities

b) Refutation by the reason of not being apprehended apart from the aggregates

c) Concluding teaching which refutes it (as) a referent of the I-habit

---

## REFUTATION OF ESSENCE AND QUALITIES BY A REASON FAMILIAR TO THE OTHERS

### REFUTATION OF ESSENCE

“(Since such a self, just like) a barren woman(’s son)...” etc. (VI, 122a, etc.)

When it is refuted that the aforementioned intellectual selves, taken as factual bases, first exist in Reality, second are the foundations of the instinctual I-habit and third exist conventionally, the reason of an absence of an arising, which is familiar to the non-Buddhists themselves, is adduced.

### REFUTATION OF QUALITIES

“Because...” etc. (VI, 123a, etc.)

With regard to the aforementioned qualities the logical procedure is the same as before.

REFUTATION BY THE REASON OF NOT BEING  
APPREHENDED APART FROM THE AGGREGATES

“Therefore...” etc. (VI, 124a, etc.)

CONCLUDING TEACHING WHICH REFUTES IT (AS)  
REFERENT OF THE I-HABIT

“(As basis of the) world (mind)...” etc. (VI, 124c, etc.)

**REFUTATION [206] OF A SELF ESTABLISHED AS BEING  
IDENTICAL WITH THE AGGREGATES**

---

a) Statement of thesis

b) The refutation of this

---

STATEMENT OF THESIS

“(Since a self different from) the aggregates...” etc. (VI, 126a, etc.)

The Buddhist of the Sammitiya school claim that because a self separate from the aggregates is not established according to the

aforementioned reasonings, the aggregates themselves are the referents of the views concerning a destructible collection and that the self therefore is simply the mere aggregates. This equation of the self with the referent of the views concerning a destructible collection is common to all (schools) which posit a substantially existent self. Among those which posit a designatively existent (self), the Own-Continuum school and (the schools) below it do not regard both as one, because even though for them the aggregates are the referents of the views concerning a destructible collection, they do not regard them as the self. The Consequentialist school regards both as one, for while the aggregates are neither one of them, the mere "I", that is, the focal object which in dependence upon the aggregates are neither one of them, the mere "I", that is, the focal object which in dependence upon the aggregates is arbitrarily apprehended as an "I", is regarded by it as those two.

Even though all exponents of the Sammitiya school thus equally posit a substantially existent self, three different procedures of determining its characteristic basis developed.

Some hold that all five aggregates are the self, in keeping with the following pronouncement of the Transcendent Destroyer and Possessor,

*"Monks! Whoever, be he a practitioner of virtue or a priest, perceives a 'self', perceives merely these five appropriated aggregates."*



They say that therefore, in order to make it clear [207] that this view refers to a collection of destructible nature and not to a self and its property, (the Buddha) taught a view which engages in the categories of self and property as a view concerning a destructible collection.

Again, some hold that the self is the mind, because it is stated,

*"The self alone is the protector of the self. Who else could be its protector! Proper discipline of the self alone will bring the wise to heaven."*

In this verse, the word "self" stands for the mind. How so? Because, as the autocommentary explains it, there is no self which is separate from the aggregates and, again, another scripture states that the mind is disciplined, (the relevant passage) being,

*"It is good to discipline the mind. Discipline of the mind leads to happiness."*

The meaning of this is as follows. Because a substantially existent self that is separate from the aggregates does not exist, the aggregates themselves are established as the self; and among these the mind alone is regarded as the self, because it is evident that where the self is declared to be disciplined and where the mind is declared to be disciplined, the referent is the same.

Again, some posit an inexpressible self. Since this is later also stated as a Sammitiya view, it is clear that among the three reported Sammitiya schools, viz. those of the Kaurukullaka, Avantaka, [208]

and Vatsiputriya, the former two posit an identity of the self and the aggregates and the last an inexpressible self. This is wholly in keeping with other authentic texts, which also declare that the theory of an inexpressible self is the postulate of the Vatsiputriya. One who claims, without having understood this point, that the aforementioned two positions, viz. the theory of an identity of the self and the aggregates and the theory of an inexpressible self, are held by one theorist, has failed to analyze the import of inexpressibility.

In this regard, somebody has written: {44}

“The 'Blaze of Arguments' states,

*'Thus, we actually also use the word 'self' in (the sense of) consciousness in the conventional. For the consciousness is the self because the consciousness takes rebirth', and*

*'...because it is imputed upon the assembly of the body and the organs...'*

It further expresses the following scriptural proof:

*'In some scripture, it is taught that the mind, when it is disciplined, attains happiness. In some (other), it is taught that the self, by being disciplined, attains heaven. The mind therefore stands for the self.'*

And its proof by reasoning is as follows:

*'The self is the appropriator of the aggregates. The consciousness takes rebirth. The consciousness therefore stands for the self.'*

Hence, since this master (Bhavaviveka) does not espouse a general basis, the consciousness which appropriates [209] the body is the mental consciousness (for him) as well as also for others who do not accept a general basis. The exponents of a general basis declare that only the consciousness of the general basis is the characteristic ground of the person. Further, even though these systems accept that the Hearer and the Self-Buddhas understand that there is no substantial existence in a person, they do not accept that they understand that there is no substantial existence in both consciousnesses. The negation of a substantially existent, independent person is therefore specifically undertaken in view of the person, and it is not the case that it is likewise undertaken with respect to the consciousness which is the characteristic basis of the person."

When here the master Bhavaviveka teaches, "...for the consciousness is the self because the consciousness takes rebirth" and "The consciousness stands for the self", he shows the manner in which the self-view according to his own system apprehends the self by relating to the aggregates. However, he does not show the aggregates as the characteristic basis of the self. Otherwise, the consequence is that this master espouses an identity of the self and the aggregates, because he regards the aggregates as the self. Not even the Sammitiya have accepted more than this, after all.

One may argue, "The aggregates have been accepted as the characteristic basis of the self, but not as the self." Not even this mas-

ter contests the following reasoning: "The consequence is that the aggregates as the self, because they are the characteristic basis of the self."

One may argue, "The scripture – the one which states that when the mind is disciplined, happiness is attained – is quoted as a proof by both this master and the Sammitiya. [210] Thus, the mental consciousness is indeed the characteristic basis of the self." There is not similarity at all. This master quotes it in order to prove that the mind is the designative base of the self whereas the Sammitiya quote it to prove (that the mind is) a characteristic basis.

It is likewise not at all the case that those who accept a general basis also regard it as the characteristic basis of the self, because they accept the general basis as substantially existent, but the self as designatively existent.

In brief, one who is mistaken about a designative base and a characteristic base would have to accept the eight substantial atoms of a vase in the systems of Buddhist substantivists as the characteristic base of a vase, and the parts of a chariot as the characteristic base of a chariot. Thus, their presentation of designation, (in the sense that) a designatedly existent phenomenon is designated on (the basis of) a substantially existent designative base, would not occur.

Therefore, the following essential instruction must be given to him: the two positions of the Buddhist Sammitiya, that of an identity of the aggregates and the self, and that of an inexpressible self, constitute the tradition according to which the self is substantially existent. The schools from the Vaibhashika of Kashmir to the Own-Continuum school regard the aggregates as the designative base and the self as



designatively existent. For the Consequentialist school, the aggregates certainly are the cause of the designation “self”, but (this school) does not regard them in any way as a designative base or as a characteristic base of the self.

These three distinctive features should be understood. They should [211] not be jumbled up.

## THE REFUTATION OF THIS

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a) Reasoning debarb an identity of the self and the aggregates

a) Refutation of the object of adherence by means of an examination of the self and the aggregates

a) It is debarred by seven absurd consequences

b) Rejection of fault and summarizing statement

b) Refutation because of the non-existence of a result such as being endowed with an end, and so forth

c) Refutation by means of the subject's, (that is) the meditator's, direct perception

b) An identity of the self and the aggregates is not the import of the scripture

c) An identity of the self and the aggregates entails a discrepancy between abandonment and remedy

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# REASONING DEBARS AN IDENTITY OF THE SELF AND THE AGGREGATES

## REFUTATION OF THE OBJECT OF ADHERENCE BY MEANS OF AN EXAMINATION OF THE SELF AND THE AGGREGATES

### IT IS DEBARRED BY SEVEN ABSURD CONSEQUENCES

“If...” etc. (VI, 127a, etc.)

The scriptural references which avert the first two consequences<sup>180</sup> are:

*“When the world arises, only one person is born,”* and

*“Monks, the group of these five are merely names, merely conventions, merely designations. Which? The following: the past, the future, space, nirvana and the person.”*

Somebody has written: {45}

“This is not applicable to the bare theories of diversity and essential oneness. It is therefore applied to a self and aggregates which are regarded as one (unit) with absolutely no difference (between them). However, the other has not from the outset accepted it this way. Even though being a single essence and being diverse are not wrong in illusions, the consequence of a plurality of the self or a one-

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<sup>180</sup> i.e., that of the self being many and that of the self being substantial

ness of the five aggregates is to be advanced only after, in case [212] both the self and the aggregates are accepted as real and as a single essence, they have been admitted as a single essence bare of (any) differentiation."

Here, since when a basis is established it has to be either one essence or diverse, (the proponent of the aforementioned argument) is apprehensive that it might be inconsistent with his own acceptance of a single essence of two real (entities). However, even though he seems to accept the self and the aggregates as a single essence (nevertheless), he destroys the main pillar of the theory-system of Nagarjuna and his Son, who accept neither a single essence nor different essences in phenomena which are established in dependence upon each other. This should be understood in the numerous preceding and following (instances). Why does the proponent of the aforementioned argument, who claims to be a Centrist, accept the self and the aggregates as a single essence even though except for the Sammitiya school no school accepts this?

And neither is it possible to admit that when they are a single essence, they are one (unit) in which there is absolutely no differentiation for those who accept them as real, because the Sautrantika, for example, even though they regard the produced and the impermanent as real and as essentially one, cannot admit them as a single (unit) in which there is absolutely no differentiation. These (words of the) text thus express the contradictions of an identity of the self and the aggregates. One should, therefore, not misrepresent them.

## REJECTION OF A FAULT, AND SUMMARIZING STATEMENT

“(Since for) these...” etc. (VI, 129a, etc.)

The previous examinations are the statement in this treatise:

*“The phenomena comprised by Maitreya and Upagupta...”<sup>181</sup>*

and the following teaching in [213] the “Root Wisdom”:

*“If a human is the same as a divine being, then there would be the eternal...if a human is different from a divine being, then a continuum is not justified.”<sup>182</sup>*

REFUTATION BECAUSE OF THE NON-EXISTENCE OF A  
RESULT, SUCH AS BEING ENDOWED WITH AN END, AND SO  
FORTH

“...(because there is no) world...” etc. (VI, 129d)

The referents of the fourteen unpronounced verdicts – fourteen because of the term “and so forth” – viz. the world has an end, and so forth, would be correct, because when the word world stands for the aggregates, then, the aggregates being impermanent due to their aris-

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<sup>181</sup> MA, VI, 61

<sup>182</sup> MMK, XXVII, 15 and 16

ing and dissolving, the verdict "The world is impermanent" would also have been pronounced. And because the aggregates do not exist after nirvana is attained, it would also have been said, "The world has an end." However, (this) cannot be accepted, because (such statements) do not exist, that is to say, inasmuch as they set forth the fourteen unpronounced verdicts, all schools are equal.

#### REFUTATION BY MEANS OF THE SUBJECT'S (THAT IS) THE MEDITATOR'S DIRECT PERCEPTION

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a) The consequence of an annihilation of the aggregates at the time of the realization of selflessness

b) The consequence of an arising of attachment, and so forth, at the time of the realization of selflessness

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#### THE CONSEQUENCE OF AN ANNIHILATION OF THE AGGREGATES AT THE TIME OF THE REALIZATION OF SELFLESSNESS

"For you..." etc. (VI, 130a, etc.)

THE CONSEQUENCE OF AN ARISING OF ATTACHMENT,  
AND SO FORTH, AT THE TIME OF THE REALIZATION OF  
SELFLESSNESS

“For you...” etc. (VI, 131a, etc.)

Here, this master's principal reasoning is that the realization of the realitylessness of the appropriated aggregates, the causes for the designation “person”, is prerequisite for the realization of the realitylessness of the person.

AN IDENTITY OF THE SELF [214] AND THE AGGREGATES IS  
NOT THE IMPORT OF THE SCRIPTURE

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a) The view that the aggregates are the self is not the import of the scripture

b) As the import of the scripture it is debarred by reference and reasoning

c) Summary of the previous establishment on a scriptural basis  
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THE VIEW THAT THE AGGREGATES ARE THE SELF IS NOT  
THE IMPORT OF THE SCRIPTURE

“Because...” etc. (VI, 132a, etc.)



The scriptural statement, “Monks! Whoever, be he a practitioner of virtue or a priest, perceives a 'self', perceived merely these five appropriated aggregates”, is designed to negate a self which is different from the aggregates. That it does not teach that the aggregates are the self is proven by another scripture.

#### AS THE IMPORT OF SCRIPTURE IT IS DEBARRED BY REFERENCE AND REASONING

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- a) The references which debar it
  - b) The reasonings which debar it
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#### THE REFERENCES WHICH DEBAR IT

“(When it is said,) ‘The aggregates...’, etc. (VI, 134a)

When by the phrase, “The aggregates are the self”, the aggregates are laid down as the self, the totality of the aggregates necessarily is the self, in line with the statement, “The trees are the forest.” However, scriptural references debar the totality of the aggregates from being the self. For when it is taught,

*"The self alone is the protector of the self. The self alone is the enemy of the self. Wherever good and bad are done, the self alone is the witness of the self",*

(the self) is stated [215] as the very protector and as the very witness; and when it is taught,

*"Proper discipline of the self alone will bring the wise to heaven",*

(the self) is stated as that which is disciplined. However, since a mere totality does not substantially exist, it does not exist as those.

#### THE REASONINGS WHICH DEBAR IT

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- a) A mere conglomerate (as self) is debarred by the example of the chariot
  - b) A configuration of the totality (as self) is debarred because of its non-existence in the mind
  - c) Both are debarred because of the consequence of a oneness of agent and action
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A MERE CONGLOMERATE (AS SELF) IS DEBARRED BY THE  
EXAMPLE OF THE CHARIOT

"Then..." etc.(VI, 135a, etc.)

The (auto)commentary states:

*"When something is designated in dependence upon something, the designated is not a mere conglomerate of appropriated parts, because, like the derivatives of the elements, it is dependently designated. The derivatives of the elements such as blue (colour), eyes, and so forth, are designated by reason of the causal activity of the elements. However, both are not simply a conglomerate of the elements. Likewise, the self, whose nature it is to be designated by reason of the causal activity of the aggregates cannot be a mere conglomerate (of aggregates) either."*

This teaches that when the self is designated in dependence upon the aggregates, the derivatives of the elements in dependence upon the elements, a vase in dependence upon the form, etc., of a vase, and so on, all are equal in that they are designated "compound" by reason of the causal activity of the components.

This is further [216] evidenced by the following scriptural statement,

*"Just as on the basis of a group of components one speaks of a chariot, so on the basis of the aggregates one superficially speaks of a living being."*

It should thus be understood that the “living being” of the scripture and the “self” of the present basic text and its commentary are synonyms. It is therefore an ill-considered statement when one says that to regard “self”, “person” and “living being” as synonyms is a heterodox tradition. This will be explained later.

    A CONFIGURATION OF THE TOTALITY (AS SELF) IS  
 DEBARRED BECAUSE OF ITS NON-EXISTENCE IN THE MIND

“(If he says,) ‘Configuration...’ etc. (VI, 136a, etc.)

    BOTH ARE DEBARRED BECAUSE OF THE CONSEQUENCE  
 OF A ONENESS OF AGENT AND ACTION

“Appropriator...” etc. (VI, 137a, etc.)

The “Root Wisdom” states,

*“If the fire were to be the fuel, then there would be an identity of agent and action”,<sup>183</sup> and*

*“The entire proceedings of the self and its appropriations are fully explained [217]], along with pot, blanket, and so on, by (the discussion of) fire and fuel.”<sup>184</sup>*

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<sup>183</sup> MMK, X, 1

<sup>184</sup> MMK, X, 15

And the (auto)commentary states,

*"Here, the appropriator is the self and the five aggregates are the appropriated."*

This also shows that a self is conventionally accepted.

## SUMMARY OF THE PREVIOUS ESTABLISHMENT ON A SCRIPTURAL BASIS

"Because..." etc. (VI, 138a, etc.)

In the (auto)commentary, the following scriptural statement is quoted,

*"Great King, this man or person is the six elements, six spheres of contact, and the eighteen mental experiences."*

The reference (of the present stanza) in the basic text is this,

*"Because the Mighty One taught the self..."*

The (auto)commentary further states,

*"Because the designation 'self' (occurs) by means of those, (i.e.) the elements and so on..."*



This also shows that the three terms “man”, “person”, and “self” are synonyms.

# AN IDENTITY OF THE SELF AND THE AGGREGATES ENTAILS A DISCREPANCY BETWEEN ABANDONMENT AND REMEDY

“(When) selflessness...” etc. (VI, 140a, etc.)

Buddhist schools which insist on an identity of the self and the aggregates claim on the one hand that the self which is the referential object of the instinctual I-habit is the aggregates and on the other hand that at the time of the realization of selflessness the eternal self (posited by the non-Buddhists) is abandoned. Here, the inner contradiction of what they have accepted is exposed. And in the next stanza, this is illustrated with the help of an example.

Somebody who does not understand this explains it in the following sense: {46} since it is realized that the intellectual self does not exist, the consequence is that the realization of the non-existence of the instinctual self is not possible, for that intellectual [218] self is not the instinctual self.

Thus, he writes:

“Therefore, many Buddhist and non-Buddhist schools which try to determine the reality of things do not know the refutation of the procedure whereby the instinctual self-habit apprehends its object. They therefore pass over it. Then, all their presentations which determine the reality apart from it prove wearisome and pointless. The understanding of this is most crucial.”

In this regard, the scholars of the scholar<sup>185</sup> state:

*"If it is like this, it follows that the refutation of the arising via the four alternatives does not debar the arising of the instinctual object, because the arising via the four alternatives refers to the intellectual one."*

This statement is uncontested. Thus, it also applies to the procedure of establishing the person in five categories<sup>186</sup> when the personal self is an instinctual object, for the pattern is the same. This therefore shows the inner contradiction of the view – accepted by the opponent – that the intellectual self and the instinctual self are different. The refutation of the intellectual self entails the refutation of the instinctual self. Here, the point is that all Buddhist and non-Buddhist schools which posit an intellectual self accept that when the instinctual self is rationally sought it is simply this intellectual self, and that therefore, when they see no proof, their adherence to the probandum is reversed. When the Buddhist schools assert an identity of the aggregates and the self, this claim that the aggregates are the self is also intellectual [219]. It is therefore implied in the foregoing.

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<sup>185</sup> i.e., Rong Ston

<sup>186</sup> that is, the establishment of the person in terms of being identical with the aggregates, different from them, being possessed of them, supporting them, and being supported by them

## REFUTATION OF AN ESTABLISHMENT IN TERMS OF SUPPORT AND SUPPORTED

“(The self does not exist) in the aggregates...” etc. (VI, 142a, etc.)

Not even conventionally is it accepted that the self exists as the supported in the aggregates or that the aggregates exist as the supported in the self, because as exemplified by a metal-dish and a jujube fruit, the support and the supported must exist as different (things).

Somebody says: {47}

“Neither does the self essentially exist as the supported in the aggregates nor do the aggregates essentially exist in the self”; and at the end he completes this with the phrase, “In the nature of support and supported there is no establishment in terms of an intrinsic reality.”

This is not justified. When the support and the supported are not even conventionally accepted here, then there is no point in adding a qualification to the refutable thing, because all reasonings by means of which the master Candrakīrti has refuted Bhāvaviveka's adding of a qualification to the refutable thing at the time of the refutation of a self-arising, equally (apply) here. When they are conventionally accepted, it is inconsistent with this master's assertion to the effect that with regard to the non-existence of a conventional existence the establishment of the person in five categories and the arising via the four alternatives are equal in all respects, which, for its part, is inconsistent with what the opponent has said himself, viz. that when a referent, established in any of the five categories, of the so-called person who is

designated in dependence upon the aggregates in sought, it is considered an examination of Reality, because then the self and the aggregates [220] would conventionally be found (as) support and supported.

## REFUTATION OF A SELF WHICH POSSESSES THE AGGREGATES

“The self...” etc. (VI, 143a, etc.)

Again, since an identity and a difference of the self and the aggregates is not even conventionally accepted, a possession is not conventionally accepted either.

In this regard, somebody also says: {48}

“It is negated that the self is essentially established as a possessor of the aggregate of form”, and “The reason for this is that an identity and a difference in terms of an intrinsic reality have already been refuted.”

Thus, qualifications are again added to the refutable thing. However, the aforementioned examination holds good.

## BRIEF EXPLANATION OF THE DEFINITE NUMBER OF THE VIEWS CONCERNING A DESTRUCTIBLE COLLECTION



“Form (is not) the self...” etc. (VI, 144a, etc.)

Because each of the four views – the view that the aggregates themselves are the self, the two views that they are, respectively, the support and the supported, and the view that the self possesses the aggregates – is related to each individual aggregate, the result are the twenty aspects of view concerning a destructible collection.

One may say, “But since the view that the self is different from the aggregates must be added (respectively), a fivefold investigation is to be carried out five times. In this context, the ‘Treatise’ states,

*‘The Thus-Gone is not the aggregates. He is not different from the aggregates. The aggregates are not in him. Nor is he in the aggregates. He does not possess the aggregates. Who is [221] the Thus-Gone?’*<sup>187</sup>

So why are they laid down as twenty?”

The aspects of view concerning a destructible collection have been laid down as twenty in scriptural teachings. The reason for this is that a view concerning a destructible collection is held in connection with the aggregates. All Buddhist schools agree on this. Nevertheless, as regards the referent of the view, the three substantivistic schools and the Own-Continuum school assert that the self is grasped in terms

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<sup>187</sup> MMK, XXII, 1



of an apprehension of aggregates whereas for the Consequentialist school the self is not grasped in basic (aggregates), (but) is contingent upon aggregates which function as referential objects. Hence, its “view on a destructible collection”, containing an ellipsis of the word in the middle, stands for “view contingent on a destructible collection”.

Thus, for neither of the two systems is that view of a difference of the self and the aggregates a view concerning a destructible collection, because according to the former it apprehends a self without regarding the aggregates as the domain of the apprehension and according to the latter it apprehends a self which is not contingent upon the aggregates. On account of this, (the aspects of the view) are laid down as twenty.

It should be understood that it is with the aim of refuting heterodox traditions that in the “Treatise” the position of a difference of the self and the aggregates is mentioned first and that here, too, the position of a difference of the self and the aggregates is at the outset refuted. In this regard, a scripture states:

*“The fruit of a Stream-Enterer is attained when the diamond of the spontaneous wisdom has crushed the twenty high mountain peaks of the views concerning a destructible collection.”*

The (auto)commentary elucidates this as follows:

*“So long as the mountain of the views concerning a destructible [222] collection has not been struck by the diamond of the holy spon-*

*taneous wisdom, the rocks of the emotional afflictions increase day by day. It has occurred since time immemorial. It towers over the three realms and pervades all directions. It issues forth from the golden ground of nescience. One should understand that the peaks are those extremely high peaks which at the same time are destroyed by the diamond of the realization of selflessness."*

The meaning of these (statements) is as follows.

"The rocks of the emotional afflictions increase...", refers to the factors which lead to birth and so forth. "It has occurred since time immemorial", refers to the seeds planted since time immemorial by wrong theory-systems, that is to say, to their constructs. "It towers over the three realms" means that it stretches as far as the peak of existence, and "It pervades all directions" that it pervades the minds of all ordinary beings. "It issues forth from the golden ground of nescience" means that it issues forth from the instinctual reality-habit which apprehends a reality in the aggregates. "... (those) extremely high peaks which at the same time are destroyed" means that precisely these are the referents of the scriptural statement, "... (when) the diamond of the spontaneous wisdom has crushed the twenty high mountain peaks of the views concerning a destructible collection." The meaning is not that those peaks and this (mountain) are regarded as different and then declared to be crushed at the same time. Thus, so as to sketch out what is examined here, a massive mountain which has issued forth from the golden ground and is topped [223] with twenty peaks reaching up to the peak of existence is presented as an example. One should understand that the golden ground is the instinctual real-

ity-habit which apprehends a reality in the aggregates, that the massive mountain is the instinctual I-habit which on the basis of that apprehends an "I", and that the twenty peaks are the twenty intellectual seeds which have occurred since time immemorial.

Without understanding this point, somebody has written:

{49} "Even though here the translation of the (auto)commentary reads, 'One should understand that the peaks are those extremely high peaks which at the same time are destroyed', we have to follow what occurs in the translation of the basic text, namely, '...the basic view (concerning a) destructible (collection) which at the same time (is destroyed).' Further, because the I-habit in the instinctual view (concerning a) destructible (collection) is none of the aforementioned twenty, the statement, '...which stay on the massive mountain of the view concerning a destructible collection'<sup>188</sup> teaches that the views concerning a destructible collection in terms of the twenty peaks stay on a basic view concerning a destructible collection. The basic view (concerning) a destructible (collection) which along with the twenty is given up by the Stream-Enterer is also intellectually constructed."

This is incorrect. If a basic view (concerning) a destructible (collection) topped with twenty peaks is intellectually constructed here, the consequence is that the number twenty is no longer definite for the intellectually constructed views (concerning) a destructible (collection). Further, if it is construed as the common place of the

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<sup>188</sup> MA, VI, 145c

twenty peaks, (then this) is inconsistent with the opponent's own statement, "The basic view (concerning) a destructible (collection) which along with the twenty is given up by the Stream-Enterer is also..." And when it is construed as a companion, (this) is inconsistent with what occurs (in the text), i.e., "The mountain of the views is crushed by the diamond of the realization of selflessness and together with them the self..."<sup>189</sup> and its scriptural reference, "...when the diamond [224] of the spontaneous wisdom has crushed the twenty high mountain peaks..."

Therefore, since the meaning here is that these twenty peaks are destroyed at the time of the Stream-Enterer's crushing, the procedure of the refutation of an existence in terms of a common place or a separate companion should be understood.

## REFUTATION OF AN INEXPRESSIBLE PERSON

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- a) The expression of its theory
  - b) The refutation of this (theory)
- 

## THE EXPRESSION OF ITS THEORY

"Some..."etc. (VI, 146a, etc.)

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<sup>189</sup> MA, VI 145a, b



It is a theory of some of the Sammitiya sub-schools. Since the self apprehended by them is not dependent upon the aggregates either, it is clear that it cannot be assigned to the afore(mentioned) twenty views (concerning) a destructible (collection).

### THE REFUTATION OF THIS (THEORY)

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- a) If it is inexpressible its existence as a substance is not possible
  - b) If it is inexpressible it proves to be designatively existent
  - c) In the absence of the qualities of an entity, there is no establishment as an entity
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### IF IT IS INEXPRESSIBLE ITS EXISTENCE AS A SUBSTANCE IS NOT POSSIBLE

“Because...” etc. (VI, 147a, etc.)

Both form and mind exemplify an existence in terms of a different substance.

### IF IT IS INEXPRESSIBLE IT PROVES TO BE DESIGNATIVELY EXISTENT

“Because...” etc. (VI, 148a, etc.)



A vase and the form of a vase, and so on, exemplify an inexpressibility in terms of difference, (etc.)

IN THE ABSENCE OF THE QUALITIES OF AN ENTITY, THERE  
IS NO ESTABLISHMENT AS AN ENTITY

“For the opponent...” etc. (VI, 149a, etc.)

If it is an entity which withstands a rational examination, it is confined to identity and difference. Therefore, the final conclusion [225] is that the self is not established as an entity which withstands a rational examination.

## **ESTABLISHMENT OF A DEPENDENTLY DESIGNATED PERSON**

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a) The aforementioned reasoning establishes a designative existence

b) This is associated with the example of a chariot

c) Demonstration of the result of such an examination

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THE AFOREMENTIONED REASONING ESTABLISHES A  
DESIGNATIVE EXISTENCE

"Therefore..." etc. (VI, 150a, etc.)

When the objective selflessness was established before, an arising via the four alternatives had been refuted in both truths. It had been taught, by statements such as, "Because (things do not arise) without cause or (from the cause) of a Lord, and so on)..."<sup>190</sup>, that even though at the time of an examination in terms of the four alternatives no arising is found, a dependently occurring arising is established, because conventionally it is observed. Likewise, when here the self is sought in terms of the five categories, it is also not found in either truth, but since the term "self" conventionally obtains, the mere I, the mere self, the mere person and the mere living being, which are the referential objects of the instinctual I-habit, are also accepted as referents in the conventional truth. That is to say, just as on the basis of the conventional acceptance of the arising of a sprout from a seed an understanding is produced by means of which the selflessness of the object, not found when sought in terms of the four alternatives, is cognized, in the same way an understanding is produced on the basis of the conventional acceptance of a self, a living being, and so on, by means of which the selflessness of the person, not found when sought in terms of the five categories, is cognized. This procedure is [226] the thrust of this master's statement to the effect that the conventional truth is the medium and that the truth of the ultimate sense is what has come forth through the medium.

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<sup>190</sup> MA, VI, 114a

The (auto)commentary states:

*"If one says that therefore an eternal self or one without support, whatever the case may be, is postulated, because the self must not be accepted in terms of the aforementioned categories, then the explanation is: 'This is established in dependence upon the aggregates'.<sup>191</sup> In order that the destruction of the arrangements of the superficial truth would be prevented, (an arising) is accepted to the extent that one can say, 'In dependence upon this that arises'.*

*However, an arising without cause, and so forth, are not (accepted). Likewise, after having been properly based upon a dependent designation, (the self) is also to be accepted here to the extent that, after the removal of the aforementioned faulty categories, one can call it a designation in dependence upon the aggregates, for the mundane conventions must be maintained and a conventional designation 'self' is observed."*

THIS IS ASSOCIATED WITH THE EXAMPLE OF A CHARIOT

- 
- a) Brief explanation
  - b) Detailed explanation
- 

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<sup>191</sup> MA, VI, 150d

## BRIEF EXPLANATION

“The chariot (is not different from) its own components...” etc. (VI, 151a, etc.)

This fact that the self, when sought, is not found in terms of the five categories, but nevertheless is established as a mere dependent designation is illustrated by means of an external example. The refutation of the conglomerate and the configuration being the chariot has been added by this master in order to dispel doubts with regard to the example itself.

## DETAILED EXPLANATION

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a) An exemplification

a) When the seven categories are rationally examined, there is no substantial existence

a) A bare conglomerate is not the chariot itself

b) The shape of a conglomerate is not the very chariot

b) Without having been examined a chariot is established from (the point of view) of the world

c) Demonstration of the benefits of a rational examination of the seven categories

b) Applying it to the referent

---

## AN EXEMPLIFICATION

WHEN THE SEVEN CATEGORIES ARE RATIONALLY  
EXAMINED, THERE IS NO SUBSTANTIAL EXISTENCE [227]

A BARE CONGLOMERATE IS NOT THE CHARIOT ITSELF

“If a bare conglomerate is the chariot...” etc. (VI, 152a, etc.)

The group of the five positions has already been discussed. Therefore, since now it is necessary to examine the two positions of conglomerate and shape, the reasoning which counters (the view) that a conglomerate is a chariot is presented.

THE SHAPE OF A CONGLOMERATE IS NOT THE VERY  
CHARIOT

---

a) Since no components exist, the shape of a conglomerate is not a chariot

b) The shape of each component is not a chariot either

c) Nor is the shape of the conglomerate of the components a chariot

d) This procedure also establishes other things of a similar kind

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SINCE NO COMPONENTS EXIST THE SHAPE OF A  
CONGLOMERATE IS NOT A CHARIOT

“Because without a composite there are no components...” etc. (VI, 152c, etc.)

It is shown that what the opponent has accepted when he posits substantial components without a substantial composite is self-contradictory.

THE SHAPE OF EACH COMPONENT IS NOT A CHARIOT  
EITHER

“(If) for the opponent the shape...” etc. (VI, 153a, etc.)

NOR IS THE SHAPE OF THE CONGLOMERATE OF THE  
COMPONENTS A CHARIOT

“Because...” etc. (VI, 155a, etc.)

That is to say, because a conglomerate of components does not substantially exist, it is contradictory to designate it “shape”. It is thus shown that what the opponent accepts when he insists on designating a designatively existent designative phenomena a “substantially existent designative base” is self-contradictory. One may think that an un-

real shape is designated an “unreal conglomerate”. In such a case, he is advised to apply this thought to all dependent designations.

Somebody [228] has written: {50}

“For the opponent, the designatively existent things exist (as) independent substances. He accepts that they are designated “designated base” on the basis of their existence. But even though (Candrakīrti) declares that also in the context of the two, conglomerate and shape, it is nothing but a contradiction when a conglomerate that is regarded as designatively existent is accepted as the designative base of a shape...”

This is inconsistent with the (auto)commentary when it teaches, stating that the opponent accepts a substantial existence of external components,

*“Because he misconceives the meaning of the sacred writings, somebody holds that a bare conglomerate of components exists and that a composite does not exist at all.”*

THIS PROCEDURE ALSO ESTABLISHES OTHER THINGS OF A  
SIMILAR KIND

“By this...”etc. (VI, 157a, etc.)

WITHOUT HAVING BEEN EXAMINED, A CHARIOT IS  
ESTABLISHED FROM (THE POINT OF VIEW OF) THE WORLD  
ALONE

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- a) The name “chariot” is established as a dependent designation
  - b) This procedure also establishes the names “compound”, and  
so forth
- 

THE NAME CHARIOT IS ESTABLISHED AS A DEPENDENT  
DESIGNATION

“(While) this...” etc. (VI, 158a, etc.)

One may argue, “Because a chariot does not exist when it is sought in terms of the seven categories, the conventional designation ‘chariot’ is destroyed in the world. However, this is in conflict with familiar expressions such as ‘Take a chariot!’, ‘Make a chariot!’, and so on. Therefore, since they are acknowledged in the world, it must be said that a chariot, etc., do exist.”

The opponent alone is placed in this dilemma, because on the one hand he does not find a chariot when he seeks it in terms of the seven categories and on the other hand he [229] lays down a chariot by means of an analysis and does not accept another method, (i.e.) that of an establishment without an analysis. The Centrists are not placed in this dilemma, because they accept a bare dependent designa-

tion without an analysis in terms of the seven categories. Hence, the fault of a destruction of the names of the world does not accrue. Thus, it should be understood that this reasoning refutes all modern Tibetan Consequentialists who, like the worldly Hedonists, do not accept any names whatsoever.

### THIS PROCEDURE ALSO ESTABLISHES THE NAMES “COMPOUND”, AND SO FORTH

“The same...” etc. (VI, 159a, etc.)

It is demonstrated that not only the term “chariot” is established by way of what is known in the world, but that all its special names – compound in contingency upon components, possessor of parts in contingency upon parts, and so forth – are also mere dependent designations established by way of what is known in the world. According to this reasoning, not even components, and so on, are found where the opponent claims that components, parts, appropriated things and appropriation substantially exist and that a compound, and so on, do not exist. He should therefore refrain from demolishing the superficial which is known in the world. This is the very thing that must be averted.

### DEMONSTRATION OF THE BENEFITS OF A RATIONAL EXAMINATION (BY MEANS) OF THE SEVEN CATEGORIES

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by drawing from a discourse teaches that whatever is inner-  
is gained

b) It is demonstrated that a compound, etc., are debarred

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### IT IS DEMONSTRATED THAT ACCESS TO THE IMPORT OF THE TRUE NATURE IS GAINED [230]

“(Not existent in terms of) the seven categories...” etc. (VI, 160a,  
etc.)

### IT IS DEMONSTRATED THAT A COMPOUND, ETC., ARE DEBARRED

“(When) a chariot...” etc. (VI, 161a, etc.)

One may argue, “When a chariot is destroyed, its wheels, and so forth, are (nevertheless) seen, aren’t they? So how can it be said that without a compound these components do not exist!”

This is not (so). When the wheels, and so forth, have been fitted to the chariot, it is thought that they belong to the chariot. However, when the chariot is destroyed, they are not thought to be this way. Then they are thought to be mere wheels, and so forth. The last two lines show an example of it. This is a special reasoning of this master. It escapes the intelligence of those who adhere to lower theory-systems.



## APPLYING IT TO THE REFERENT

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- a) An appropriator, etc., are established when dependently designated
  - b) All conceptual elaborations fail when it is examined
  - c) The referent of the I-habit starts on the strength of ignorance
  - d) It is shown that this procedure also debars property
- 

### AN APPROPRIATOR, ETC., ARE ESTABLISHED WHEN DEPENDENTLY DESIGNATED

“Likewise...” etc. (VI, 162a, etc.)

A chariot and its components serving as examples, it is said that in (the instances of) the self and the aggregates, and so on, the names “appropriator” and “appropriated”, and so forth, are also established on the part of the non-analytical intelligence.

### ALL CONCEPTUAL ELABORATIONS FAIL WHEN IT IS EXAMINED

“(Since it does not) exist (as) an entity...” etc. (VI, 163a, etc.)

It is said that when (the self) is examined, all positive and negative terms fail.

THE REFERENT OF THE I-HABIT STARTS ON THE  
STRENGTH OF IGNORANCE

“(The self) in respect to which...” etc. (VI, 164a, etc.)

It is said that the self, as the referential object in respect to which the self-habit develops, [231] is for a non-investigating intelligence established on the strength of an ignorance which fails to understand its true nature. Thus, the mind which apprehends it is ignorant.

IT IS SHOWN THAT THIS PROCEDURE ALSO DEBARS  
PROPERTY

“Because...” etc. (VI, 165a, etc.)

DEMONSTRATION OF THE RESULT OF SUCH AN  
EXAMINATION

“Since...” etc. (VI, 165c, etc.)

THIS METHOD OF REASONING SHOULD BE EMPLOYED  
WITH RESPECT TO ALL THINGS

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a) It should be employed with respect to all dependently designated things

b) In particular, it should be employed in (connection with) all things (involving) agent and object

c) It should be employed with respect to all things (involving) causality

---

### IT SHOULD BE EMPLOYED WITH RESPECT TO ALL DEPENDENTLY DESIGNATED THINGS

“(Things such as) vases...” etc. (VI, 166a, etc.)

The two lines of the following (stanza)<sup>192</sup>, “...these, in accordance with the investigation of the chariot...” etc., are to be applied. That is to say, they<sup>193</sup> are (existent and not-existent) because (we can) further state, “Just as the designations of the self and the aggregates conform to the examination of the chariot, in the same way those of the other things also (do).”

And not only these, but even all names which ordinary people use as means of communication must be included, because what is familiar to the world should not be violated.

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<sup>192</sup> MA, VI, 167c,d

<sup>193</sup> that is, all things which are mentioned in MA, VI, 166 and 167

IN PARTICULAR, IT SHOULD BE EMPLOYED IN  
(CONNECTION WITH) ALL THINGS (INVOLVING)  
AGENT AND OBJECT

“Component...” etc. (VI, 167a, etc.)

It is stated that the chariot analysis equally (applies) to all (things of the type of) component and compound, and so forth.

IT SHOULD BE EMPLOYED WITH RESPECT TO ALL THINGS  
(INVOLVING) CAUSALITY

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a) According to the aforementioned reasoning a cause and a result have no intrinsic reality

b) They have no intrinsic reality when it is examined whether they touch each other or not

c) Rejection of the two flaws of its being similar for the Centrist, and so on

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ACCORDING TO THE AFOREMENTIONED REASONING A  
CAUSE AND A RESULT HAVE NO INTRINSIC REALITY

“If...” etc. (VI, 168a, etc.)

It is stated that in line with a compound and its components [223] a cause and its result are also established in terms of a depend

ence upon each other. Therefore, even though they are not found when they are analyzed, they exist in terms of the non-analytical conventions of the world.

### THEY HAVE NO INTRINSIC REALITY WHEN IT IS EXAMINED WHETHER THEY TOUCH EACH OTHER OR NOT

“If...” etc. (VI, 169a, etc.)

The first stanza demonstrates that when (we) examine, (we) find neither a cause and a result which have contact (with each other) nor a cause and a result which have no contact (with each other), and that because there is also no proof of a real establishment of a cause and a result apart from these alternatives, a cause and a result are not established in terms of an intrinsic reality.

The next stanza states that without such an examination a cause and a result which are mutually contingent are accepted in terms of what is acknowledged in the world.

### REJECTION OF THE TWO FLAWS OF ITS BEING SIMILAR FOR THE CENTRIST, ETC.

- 
- a) Formulation of objections
  - b) The refutation



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## FORMULATION OF OBJECTIONS

“(Does this) refutation (refute)...” etc. (VI, 171a, etc.)

One may argue, “Because this reasoning – according to which a cause does not generate a result either by way of having contact with it or by way of having no contact with it – equally affects the refutation by which the Centrist refutes the object of his refutation, therefore he is unable to refute it.

Further, for the following reasons no holy person will accept the Centrist. As already mentioned, he advances an argument whose consequences equally affect his own words. Without touching it, a magnet attracts an iron located at the appropriate [233] place. Therefore, since they are equal in that they have no contact (with each other), this statement to the effect that (a cause) does not generate (a result) is even repudiative of all things.

Further, (the Centrist) also debates to refute just anything, because bereft of an established position of his own, he just engages in wiping out the position of others.”

## THE REFUTATION

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a) The objections are invalidated because of an absence of assertions

a) Since there is no real position, the fault of the objection is not the same

b) Examples of the justifiability of action and agent at the time of an absence of an examination

c) The analytical contradictions point out the faults of the antagonist alone

d) There is no compelling reason which establishes an intrinsic reality

b) The objections are invalidated by a supplementary refutation

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## THE OBJECTIONS ARE INVALIDATED BECAUSE OF AN ABSENCE OF ASSERTIONS

SINCE THERE IS NO REAL POSITION THE FAULT OF THE  
OBJECTION IS NOT THE SAME

“(Does the) refutation (refute)...” etc. (VI, 173a, etc.)

It is stated that the argument of a similar consequence for the (Centrist's) own words does not hold, because the position of a reality-status of the subject and the object of the refutation is not accepted.

EXAMPLES OF THE JUSTIFIABILITY OF ACTION AND AGENT  
AT THE TIME OF AN ABSENCE OF AN EXAMINATION

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a) An example of the justifiability of a subject and object of refutation

b) An example of the justifiability of a subject and object of verification

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#### AN EXAMPLE OF THE JUSTIFIABILITY OF A SUBJECT AND OBJECT OF REFUTATION

“Just as...” etc. (VI, 174a, etc.)

It is stated that after the relinquishment of the investigation into whether there is contact or not, an establishment of a merely dependently designated subject and object of refutation is justified.

#### AN EXAMPLE OF THE JUSTIFIABILITY OF A SUBJECT AND OBJECT OF VERIFICATION

“Even though) unreal...” etc. (VI, 175a, etc.)

The reasoning of a contact and an absence of contact is no way viable in the position of the Centrist who accepts things as designatively existent. Accordingly, Aryadeva states,

*"Where the positions of existence, non-existence, and both existence and non-existence [234] do not exist, a criticism cannot be expressed in a distant time either."*<sup>194</sup>

And in the "Root Wisdom", it is stated,

*"(When), after the argument of emptiness is advanced, somebody gives answers, (then) all these are not even answers. They are equal to what is yet to be proved."*<sup>195</sup>

After such an objection has been cleared up, the example which illustrates that a verifying subject and a verified object are conventionally justified is that of a reflection in a mirror, which enables a person to verify the beauty of his or her own face. Thereby one can also understand the way a generating cause is accepted.

Master Bhavaviveka's reply to those aforementioned objections is: "In this 'Treatise of the Middle', the generating cause is the point at issue, and not the manifesting cause. Since your criticism (involving the argument of) contact and non-contact is expressed with regard to the manifesting cause and not the generating cause, there is no room for faulting our words."

This is not the reply to those (objections). When a reply is made which affords the other an opportunity, one (can)not resist the

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<sup>194</sup> "The Four Hundred", XVI, 25

<sup>195</sup> MMK, IV, 8

opponent. Just as the investigation into whether there is contact or not is feasible when a generating [235] cause is accepted as real, in the same way the contradictions (exposed by) this (investigation) equally ensue when a manifesting cause is accepted as being established in terms of an intrinsic reality.

Again, this (master) Bhavaviveka makes a reply with wrong arguments when (he tries to) invalidate the criticisms involved in others' refutations of the proofs advanced, with the intention to establish the import of the thesis of realitylessness, in the Centrist treatises. Such (a reply) is merely one that can be refuted by others.

Therefore, the following reply alone is appropriated: "If we were to accept the position of a reality-status of a generating cause and a manifesting cause, both would be liable to an investigation into whether there is contact or not. We therefore do not accept it."

## THE ANALYTICAL CONTRADICTIONS POINT OUT THE FAULTS OF THE ANTAGONIST ALONE

"If..." etc. (VI, 176a, etc.)

## THERE IS NO COMPELLING REASON WHICH ESTABLISHES AN INHERENT REALITY

"It is easy to induce the perception of the intrinsic realitylessness of things..." etc. (VI, 177a, etc.)



Since there are example, such as dreams, illusions and so forth, which establish things as realityless, a perception of realitylessness can be induced. However, since there are no examples which establish things as real, a perception of that cannot be induced. Therefore, it is said, "You Sophists are already wrapped in the cocoon of the instinctual reality-habit. Do not, on top of this, deceive the world by planting the peas of the intellectual reality-habit!

#### THE OBJECTIONS ARE INVALIDATED BY A SUPPLEMENTARY REFUTATION

"(Having comprehended the already presented supplementary) refutations..." etc. (VI, 178a, etc.)

The already presented supplementary refutations are the acceptance of a dependently originating arising after the refutation of an arising via the four alternatives at [236] the time of the presentation of the dependent origination, and at the time of the presentation of the dependent designation the of a dependently designated person even though a person, when sought (in terms of) the categories, is not found. Precisely these are to be adduced here in order to counter the (opponent's) argumentative question, "Is it generated by contact or is it generated without contact?", because all statements then detrimental to the positions of a reality-status of things and persons can be expressed here in the context of the position of a reality-status of cause and result, and the presentations by means of which the criticisms of

the Centrist position are obviated in the former case also become in the latter case a reply to the effect that for the Centrist an investigation into whether there is contact or not is not equally (entailed).

That (the Centrist) does not debate to refute just anything has also already been explained with the statement,

*"Therefore, the experts have declared that the abandoning of concepts is the fruit of investigation."*<sup>196</sup>

This is to say that just the abandoning of concepts is what is intended, while in the ultimate sense there is nobody at all to either establish a private position or to reverse a position of others.

The remaining portion of the refutation expressed to counter the two objections – that of an equal consequence for one's own words and that of a consequence of debating to refute just anything – i.e., the refutation of the objection of a consequential repudiation of all things, should be understood by means of [237] precisely this position, that is, the reply of the two truths, because a dependently originating arising is conventionally accepted while in the ultimate sense neither a repudiated thing nor a repudiating person exist.

Previous (scholars), surveying (this text), said with regard to these (presentations) that they establish selflessness by reasoning and with regard to (the presentations) from now onwards that they establish it by reference. However, according to master (Candrakīrti's) view the personal selflessness is not understood without an understanding

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<sup>196</sup> MA, 117c, d

of the fact that the aggregates, when examined in terms of the four alternatives, do not have a real arising. Those aforementioned (presentations) therefore pertain to the general matter discerned in all three vehicles. By way of a detailed and differentiating exposition of the objective selflessness alone, the presentations from now on show that matter discerned especially in the Universal Vehicle. (This is Candrakirti's) view. For while he proves that the Hearers and the Self-Buddhas have an understanding of the objective selflessness, he declares, when he comments on the stanza, "For the sake of the liberation of migrating beings, this selflessness...",<sup>197</sup>

*"Here, the personal selflessness is taught in order that the Hearers and the Self-Buddhas would be liberated. However, since the Bodhisattvas must be liberated by way of the attainment of omniscience, both are taught."*

And in the basic text, he declares,

*"(These) are also stated as the Universal Vehicle."*<sup>198</sup>

He further teaches that the Hearers and the Self-Buddhas do not comprehensively cultivate [238] the objective selflessness. All these statements are in perfect harmony with each other.

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<sup>197</sup> MA, VI, 179

<sup>198</sup> MA, VI, 180d

Therefore, now the general meaning.

## THE EXPLANATION OF EMPTINESS

### THE EXPLANATION OF EMPTINESS AS THE MATTER DISCERNED IN THE UNIVERSAL VEHICLE

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- a) The procedure of a detailed differentiation because of a purpose
  - b) It is shown that precisely this is the matter discerned in the Universal Vehicle
  - c) Detailed explanation by means of the factual emptiness bases
  - d) Conclusion of the aforementioned by citing the scriptural source
- 

### THE PROCEDURE OF A DETAILED DIFFERENTIATION BECAUSE OF A PURPOSE

“(For the sake of the liberation of migrating beings this) selflessness...” etc. (VI, 179a, etc.)

In this regard the commentary states, immediately after the passage just cited,



*"The Hearers and the Self-Buddhas indeed also discern the dependent relativistic origination, but in spite of this their cultivation of the objective selflessness lacks comprehensiveness. They merely possess some technique to eradicate the emotional afflictions rampant in the three realms."*

With regard to the import of this, somebody has written: {51}

"The cultivation of the objective selflessness by (persons) such as those mentioned above lacks comprehensiveness in terms of number and time", and "They perfectly cultivate the remedy for the rudiments of the emotional afflictions, but they do not perfectly cultivate that for the cognitive obscuration."

This is inconsistent with the view that on the seven impure grounds there is no remedy for the cognitive obscuration. Is a cultivation of the objective selflessness, vast in terms of number and time, indispensable for the eradication of the emotional afflictions, or is it not?

If it is, this is inconsistent with the claim that the Hearers and the Self-Buddhas do not have [239] it. If it is not, what function would it have on the seven impure grounds? One should carefully contemplate this.

IT IS SHOWN THAT PRECISELY THIS IS THE MATTER  
DISCERNED IN THE UNIVERSAL VEHICLE



"(In an) extended (form)..." etc. (VI, 180a, etc.)

It is stated,<sup>199</sup>

*"Moreover, Subhuti, the Universal Vehicle of the Bodhisattva is the following (emptinesses): the emptiness of the internal, the emptiness of the external, the emptiness of the internal and the external, the emptiness of emptiness, the emptiness of the great, the emptiness of the ultimate sense, the emptiness of the created, the emptiness of the uncreated, the emptiness of what transcends extremes, the emptiness of the beginningless and the endless, the emptiness of non-abandonment, the emptiness of nature, the emptiness of all things,, the emptiness of distinctive characteristics, the emptiness of the unascertainable, and the emptiness of the nature of non-existence."*

Thus, sixteen emptinesses are set forth. Further, four emptinesses are also set forth,

*"Moreover, Subhuti, existence is empty of existence. Non-existence is empty of non-existence. Own-being is empty of own-being. Other-being is empty of other-being."*

These emptinesses are called the Universal Vehicle. It is declared that not even a speck of emptiness or non-emptiness exists, be-

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<sup>199</sup> in the "Perfection of Wisdom"

cause like [240] form and so on, such categories are only superficially employed, depending upon what person is to be trained.

## DETAILED EXPLANATION BY MEANS OF THE FACTUAL EMPTINESS BASES

### THE SIXTEEN DIVISIONS

The first of the sixteen is the emptiness of the internal:

“Because...” etc. (VI, 181a, etc.)

The first two lines show the eye as the emptiness of the internal because it is its nature to be empty of an intrinsic essence. The next two then show that it stands for the other five experiential media. The following two (182,a,b) advance the proof that they are empty of an intrinsic reality. And the last two (of stanza 182) show the absence of an intrinsic reality in the six internal experiential media as the emptiness of the internal and, again, this stands for the other emptinesses.

In this context, somebody has written: {52}

“According to Patsab's translation, 'not being stable'<sup>200</sup> must refer to an intrinsic reality that is not abandoned. And again, (according to his translation) it is stated '...because of not being destroyed'<sup>201</sup>, since after having endured for a short time (intrinsic reality) is re-

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<sup>200</sup> In MA, VI, 182a

<sup>201</sup> in MA, VI, 182b

versed. (Thus), what will have been taught is this: 'Things which have an intrinsic reality are certainly unstable and impermanent.' So it appears as if his translation is a wrong translation, because a being stable must be assigned to the non-abandonment of an intrinsic reality and because, if (what possesses an) intrinsic reality is necessarily unstable and impermanent, this is inconsistent with [241] (the fact that) both have been advanced in order to establish realitylessness. Therefore, the way it is translated in Nag tsho's translation is better, (for) according to this one can say: 'Things which exist by an intrinsic reality will either be stable or destroyed'."

This is not correct. The (Sanskrit) equivalent of (the word) "stable" is "kudeshta". It means: piled up, or collected, or produced. One has therefore to construe (stanza 181 and 182) in the following sense: "It is the emptiness of an intrinsic reality of an eye, and so on, which is their intrinsic reality, because they are not stable, or produced, and not destroyed, or impermanent." Along the same lines, the "Root Wisdom" states:

*"How would it be possible to say that an intrinsic reality has a production! An intrinsic reality is not artificial and is not contingent upon anything else."*<sup>202</sup>

Then, the emptiness of the external:

"Because..." etc. (VI, 183, etc.)

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<sup>202</sup> MMK, XV, 2

The emptiness of both:

“(The lack of intrinsic reality) of both...” etc. (VI, 184c, etc.)

The emptiness of emptiness:

“(The lack of intrinsic reality of) things...” etc. (VI, 185a, etc.)

It is stated that the emptiness basis in this case is emptiness which in keeping with the aforementioned is empty of an intrinsic essence.

The emptiness of the great:

“(Since they embrace all) living beings...” etc. (VI, 187a, etc.)

The emptiness of the ultimate sense:

“(Because) this...” etc. (VI, 188a, etc.)

The emptiness of the created:

“(Since the three realms have proceeded) from conditions...” etc. (VI, 191a, etc.)

The emptiness [224] of the uncreated:

“(That which has...” etc. (VI, 192a, etc.)

The emptiness of what transcends extremes:

“That which has...” etc. (VI, 193a, etc.)

The emptiness of the beginningless and endless:

“(Cyclic existence being without a first) beginning...” etc. (VI, 194a, etc.)

The emptiness of non-abandonment:

“(Abandoning...” etc. (VI, 196a, etc.)

The (auto)commentary does not explicitly state a characteristic basis. However, in other (texts) this is explained as the thirty seven limbs of enlightenment, and (here) it is similar.

The emptiness of nature:

“(Since the essence of) the created...” etc. (VI, 198a, etc.)

Even though the factual emptiness base of this and that of the emptiness of emptiness are similar, the previous serves to avert an apprehension of emptiness in terms of a substance while the present serves to avert a speculation over whether it is newly created or devised by the perception (or) cognition of the holy ones.



The emptiness of all things:

“The (eigh)teen classes...” etc. (VI, 200a, etc.)

The emptiness of distinctive characteristics:

“Formability...” etc. (VI, 201c, etc.)

The first two lines determine the emptiness. Then, the factual emptiness bases are elaborated in thirteen stanzas. Thus, the distinctive characteristics of (all things) from form to omniscience are determined. These are the distinctive characteristics among the pair-yoked opposites of the distinctive characteristics and the general characteristics. Therefore, the Centrist Consequentialists conventionally do accept impermanence, suffering, and so on, as the general characteristics of the truth of suffering and the type of (characteristics) that are explained from now on as the distinctive characteristics of form, and so on, because even though the Sautrantika construe what in the Pure Science scriptures is taught [243] as “distinctive characteristics” and “general characteristics” as the faculty of functional efficiency and the absence of the faculty of functional efficiency in the ultimate sense, (those terms) are here interpreted (by the Centrist Consequentialists) as an uncommon characterizing and a common characterizing of those respective phenomena in the conventional (sense).

(Whatever is) in scriptures (mentioned) as thing and person, or as their inner aspects (such as) a general basis, a defiled mind and an apperceptive self-consciousness, (further) the teaching that the ap-

pearances are mind, the four truths, the two truths, and so forth, (all these) must thus be accepted by all four (Buddhist) philosophical systems as common names. However, when they are rationally examined, each (system) has a different procedure of determining them. Therefore, those who without understanding this point maintain that the Centrist does not even conventionally accept them because the Substantivists stipulate a real establishment with regard to the same bases, do not know how to explain the sacred writings.

The last stanza<sup>203</sup> elaborates the manner of their being empty. With regard to the line, “The nature of the classes is regarded as a poisonous snake”,<sup>204</sup> the (auto)commentary states:

*“This means that the classes have the characteristic of a poisonous snake because inasmuch as grasping takes place their properties are similar.”*

Accordingly, since “dhara”, the (Sanskrit) equivalent of “class”, denotes “grasping”, the property of the classes is like that of a poisonous snake which grasps a living being. It accords with the statement in the “Scripture Ornament”,

*“The vitalizing teachings in which a compassionate being explains the classes as being like big snakes...”*

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<sup>203</sup> MA, VI, 203d

<sup>204</sup> MA, VI, 215

Again, the “Holy Golden Light” discourse states,

*“The six elements (classes) of the human body are like [244] six snakes dwelling in one empty house”,*

and thus it is evident that this statement, even though (there is) some dissimilarity when compared to the former, establishes the same property (for the classes).

The emptiness of the unascertainable:

“(This) present...” etc. (VI, 216a, etc.)

The emptiness of the nature of non-existence:

“(Having proceeded) from conditions...” etc. (VI, 218a, etc.)

## THE FOUR DIVISIONS

The emptiness of existence:

“(By the word) existence...” etc. (VI, 218a, etc.)

The emptiness of non-existence:

“(Briefly expressed...)” etc. (VI, 220a, etc.)

The emptiness of own-being:

“(The essencelessness of) nature...” etc. (VI, 221a, etc.)

Even though here emptiness is the factual emptiness basis, it is (taught) to avert the idea that emptiness might have been produced by causes and conditions.

The emptiness of other-being:

“(Irrespective whether) Buddhas...” etc. (VI, 222a, etc.)

Here emptiness is also the factual emptiness basis. The reason why here the term “other-being” is employed is elaborated in the (auto)commentary:

*“The other-being is the original reality. Original means that it exists forever. In one way, as the matter discerned by the perfect spontaneous wisdom, the other-being is a being, and this is empty of itself. Then again, the transcendent is the other-being, and called ‘other-being’ because it transcends cyclic existence, it is the authentic limit. Hence, the emptiness of other-being (stands) for emptiness with the characteristic of emptiness, for Suchness, (or) the domain which is without change.”*

CONCLUSION [245] OF THE AFOREMENTIONED BY CITING  
THE SCRIPTURAL SOURCE

“(In the 'Perfection of) Wisdom'...” etc. (VI, 223c, etc.)

## BRIEF PRESENTATION OF THE QUALITIES OBTAINED BY THIS PROCEDURE

---

- a) The quality of an understanding of the ultimate sense
  - b) The quality of an understanding of the superficial
  - c) The quality of pair-yoking
- 

## THE QUALITY OF AN UNDERSTANDING OF THE ULTIMATE SENSE

“(One in whom) thus...” etc. (VI, 224a, etc.)

## THE QUALITY OF AN UNDERSTANDING OF THE SUPERFICIAL

“(He indeed has the faculty for) always...” etc. (VI, 225a, etc.)

## THE QUALITY OF PAIR-YOKING

“(His white, wide wings of) the superficial...” etc. (VI, 226a, etc.)

This concludes the explanation of the sixth ground.



# THE SEVENTH GROUND

- 
- a) The quality of meditative equipoise
  - b) The superior quality of the transcendence
- 

## THE QUALITY OF MEDITATIVE EQUIPOISE

“(On this ‘Gone’) Afar’...” etc. (VII, 1a, etc.)

The “Ten Stages Scripture” elaborates this as follows:

*“Oh, Sons of the Victor! The Bodhisattva above the sixth Bodhisattva ground enters the meditative equipoise of cessation. Thus, the Bodhisattva on this seventh ground in just one moment of mind enters into and rises from the meditative equipoise of cessation. This should not be regarded as what is termed ‘attainment of cessation’.”*

## THE SUPERIOR QUALITY OF THE TRANSCENDENCE

“(The transcendence) of beneficial expediency...” etc. (VII, 1c, etc.)

The (auto)commentary states:

*"When pure wisdom assumes specific categories, it is discerned as beneficial expediency, aspirational prayer, power and spontaneous wisdom. Only at the time of this primary classification does one call wisdom 'transcendence of wisdom'. Otherwise one does not do it."*

The meaning of "assuming specific categories", according to the "Centre and Extremes"<sup>205</sup> [246], is as follows,

*"It leads to the imperishable and the eternal, it ripens certainty and enjoyment."*

This agrees with master Haribhadra's statement,

*"...because four transcendences are included in the transcendence of wisdom."*

This concludes the explanation of the seventh mind (of enlightenment).




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<sup>205</sup> by Maitreyanatha

# THE EIGHTH GROUND

- 
- a) Qualities that are superior to the virtues (amassed) before
  - b) The quality of abandonment and realization, specific to the ground
  - c) The quality of making the later grounds complete
- 

## QUALITIES THAT ARE SUPERIOR TO THE VIRTUES (AMASSED) BEFORE

“(With the objective to) again and again...” etc. (VIII, 1a)

With regard to the manner in which virtues superior to those before are attained, it is stated (in the (auto)commentary):

*“...as is declared in the 'Ten Stages Scripture':*

*'Oh, Sons of the Victor! It is like this: a ship which heads for the ocean, for example, must with force be moved so long as it has not reached it. But as soon as it has arrived at the ocean, it is driven by the wind and no force is needed for its movement. Since before, on its way to the ocean, it was moved with force, it could not even in one*

*hundred years cover the distance which on the ocean it covers in one day.*

*Oh, Sons of the Victor! Likewise, after one who perfectly amassed the collection of the basic Bodhisattva virtues (and) truly practised the Universal Vehicle has arrived at the ocean of the Bodhisattva activities, the immeasurable omniscient [247] wisdom then mastered by his spontaneously accomplished wisdom in a very short time<sup>206</sup> also cannot even in one hundred eons be mastered to that extent by his prior activity executed with force'."*

## THE QUALITY OF ABANDONMENT AND REALIZATION, SPECIFIC TO THE GROUND

- 
- a) The quality of a superior transcendence
  - b) The quality of a superior realization
  - c) The quality of a superior abandonment
- 

## THE QUALITY OF A SUPERIOR TRANSCENDENCE

"His (prayers)..." etc. (VIII, 1d)

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<sup>206</sup> literally: yud tsam, which consists of 1800 moments (skad cig), one moment being the time of the snapping of one's fingers

In this regard, the (auto)commentary states:

*“The one hundred thousand countless ten aspirational prayers such as the ten great aspirational prayers and so forth, which he had said during the generation of the first ground become utterly pure now. Therefore the transcendence of his aspirational prayers is supreme. This Bodhisattva ground 'Unwavering' is to be laid down as the ground of the youth, on the ninth (the Bodhisattva) becomes a regent, and on the tenth he is like a universal emperor initiated by the Victors.”*

## THE QUALITY OF A SUPERIOR REALIZATION

“The Victors...” etc. (VIII, 2a, etc.)

- 
- a) A passage from a scripture
  - b) The explanation of its meaning
- 

## A PASSAGE FROM A SCRIPTURE

Accordingly, the following extensive teaching occurs in the “The Stages Scripture”:



*"Oh, Sons of the Victor! The Bodhisattva on this ground 'Unwavering', who has already generated the force of aspirational prayers and adheres to this course of religious practice, is prompted by the Buddhas, the Transcendent Destroyers and Possessors, to also accomplish the spontaneous wisdom of a Thus-Gone. They therefore further address him in this [248] way:*

*'Son of the lineage! Well done, well done! The acceptance of the ultimate sense is indeed the Buddha teaching which must be comprehended. However, Son of the lineage, you do not yet possess the perfect unshared qualities of a Buddha, such as our ten powers, four fearlessnesses, and so forth. You should seek these perfect qualities of a Buddha. Therefore, commit yourself to them, strive for them, and likewise do not abandon this practice of acceptance.*

*Son of the Lineage! Even though peace thus affords you a stable liberation, show consideration for these ignorant ordinary beings who have no peace, are totally without peace, are beset with various emotional afflictions and are mentally distressed on account of a host of diverse concepts.*

*Moreover, Son of the lineage, prior aspirational prayers and...'",*

(and so forth) until

*"If these Buddhas, these Transcendent Destroyers and Possessors, had not prompted this Bodhisattva to engage in the practices*

*whereby the omniscient wisdom is accomplished, he would at that very time have gone beyond suffering*<sup>207</sup>, etc.

## THE EXPLANATION OF ITS MEANING

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- a) The determination of cessation
  - b) The prerequisite for the necessity to rise
  - c) The necessity to rise
  - d) The disadvantage of not having risen
- 

## THE DETERMINATION OF CESSATION

The sphere of truth in which all conceptual elaborations are dissolved is the uncommon object of realization specific [249] to the Universal Vehicle. Even though in view of its specific nature it cannot be expressed with words, it is designated “cessation” when it is conventionally taught to trainees. “Ultimate sense”, “sphere of truth”, and so on, are synonymous (with “cessation”). According to what is stated in the (auto)commentary, exactly this has the same meaning as “authentic limit”. Further synonyms are mentioned in the “Centre and Extremes”:

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<sup>207</sup> that is, entered nirvana

*"In brief, Thusness, authentic limit, marklessness, ultimate sense, and sphere of truth are synonyms of emptiness."*

In (Nagarjuna's) "Enlightenment Mind Commentary" these are taught as synonyms of enlightenment but, again, the essence is the same, because at that time there are no separate realizing agent and thing realized, or separate, or separate subject and object.

### THE PREREQUISITE FOR THE NECESSITY TO RISE

Even though from the path of accumulation of the Universal Vehicle onwards there is by way of hearing and contemplating a cognition of Thatness devoid of conceptual elaborations, from the path of application of the Universal Vehicle onwards an attainment of luminosity by way of cultivation, and from the path of seeing onwards a direct seeing, the term "attainment of cessation" is not employed.

However, it is employed when by way of the attainment of the superior transcendence of wisdom on the sixth ground a faculty is obtained which even in the aftermath exceeds by far the preceding [250] faculty of stopping the apprehension of marks. Since on the seventh ground the complete faculty is obtained, it is according to the "Ornament of Scriptures" designated "markless", but still, this does not mean that an arising of the apprehension of marks is not possible. Since on the eighth ground the apprehension of marks is already completely abandoned, cessation can effortlessly be employed. Then it is a cessation with a purpose or a cessation without a purpose. The former

is the meditative balance which serves the relinquishment of the things relinquished on this particular ground, and the latter is the prerequisite for the necessity to rise (from it).

Without understanding this point, somebody has written: {53}

“On the eighth ground (the Bodhisattvas) have attained mastery of the non-conceptual spontaneous wisdom. Then, when they are meditatively established in this alone, they are admonished to rise from it and to amass in the aftermath the virtues which (function) as the causes of the attainment of the Buddha powers, and so forth. At the same time it is taught that even the Hearers and the Self-Buddhas attain the non-conceptual spontaneous wisdom which directly perceives the ultimate Reality. It is therefore the false statement of an ignorant (person) to say that when there is a perception of Thatness, no attempt to amass the other virtues is necessary and that an acquaintance with Thatness suffices.”

This is not correct. For the consequence would be that when (the Bodhisattva) has risen from the mere meditative establishment in the non-conceptual spontaneous wisdom of the eighth ground, precisely this (non-conceptual spontaneous wisdom) would have to cease at that time. Then, however, the statement [251] in the same scripture, “Then the qualities of a Buddha must be realized, and these imply the acceptance of the ultimate sense”, and its statement of acknowledgement, “Son of the lineage! Well done, well done...”, would not be justified.

As for the Hearers and Self-Buddhas, they indeed have an understanding of the two selflessnesses, but that they have the non-conceptual spontaneous wisdom which directly perceives the ultimate



Reality has already been refuted, because this (view) occurs in systems which fail to differentiate between the views of the Universal Vehicle and those of the Individual Vehicle.

The thrust of this is as follows: in a cessation where all conceptual elaborations are stopped the mere establishment in meditative balance or the mere meditative equipoise is not stopped, because as already explained when there is a purpose, an establishment in meditative balance is necessary, and if the meditative equipoise were stopped (at that time), it would not be appropriate to say about it, “Well done...”, and to rise from it. Rather, it would be appropriate to say from the outset, “Do not enter into meditative equipoise!”

Thus, after (the Bodhisattva) has been established in meditative balance at the time of the removal of the particular obscurations (of the ground), in the purposeless phase – since on this ground meditative equipoise is effortlessly possible – the mere meditative balance or meditative equipoise is also stopped, for at that time both the development of Buddha qualities and the work for living beings are suspended.

According to the “Perfection of Wisdom”, without the three activities of completing, maturing, and purifying the direct perception of the authentic limit is stopped. This has the same meaning.



## THE NECESSITY TO RISE

In this regard, it was stated, “However, Son of the lineage, (you do not yet possess)...our powers...”, and so on, which is easy to understand.

## THE DISADVANTAGE OF NOT HAVING RISEN.

The meaning of “If these [252] Buddhas, these Transcendent Destroyers and Possessors...” up to “....he would at that very time have gone beyond suffering” is explained in the “Illumination of Two”,<sup>208</sup>

*“One may say, ‘This nirvana of the (Bodhisattva) is not the nirvana of the Hearers, because ever since the mind (of enlightenment) was generated, (any) faith in this (nirvana of the Hearers) is strongly rejected. And neither is it the nirvana of a Buddha, because what has to be given up by cultivation has not yet been given up. Then, what is it?’*

*In general, there are eight types of nirvana:*

*1. the nirvana which by means of the attainment of the peak goes beyond the destruction of the basic virtues*

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<sup>208</sup> Abbreviated form of “NYI KHRI SNANG BA” (Illumination of Twenty Thousand), which is Haribhadra's commentary on the “Twenty Five Thousand Perfection of Wisdom”

2. *the nirvana which by means of the attainment of patience goes beyond the lower existences*
3. *the nirvana which, when meditative concentration is attained, goes beyond its parts*
4. *the nirvana which at the time of Stream-Entering goes beyond the eighth existence*
5. *the nirvana which on (the stage of) a Returner goes beyond a second existence in  
the desire(-realm)*
6. *the nirvana which on (the stage of) a Non-Returner goes beyond the desire-realm*
7. *the nirvana which on (the stage of) Foe-Destroyers is with and without remainder*
8. *the nirvana with intention*

*(The Bodhisattva's nirvana) is the last among those, and it is termed nirvana because of his brief intention to discontinue the work for others."*

## THE QUALITY OF A SUPERIOR ABANDONMENT

“(Since intelligence without) attainment...” etc. (VIII, 2a, etc.)

In this regard, the (auto)commentary states:

*"The rising sun of the non-conceptual spontaneous wisdom dispels, just as darkness (is dispelled), all defilements, along with their rudiments, which [253 arose before and, active in the three realms, are the cause of birth in cyclic existence. But even though because of having abandoned those he has already become the very master of the three realms..."*

The meaning of "the rising sun of the non-conceptual spontaneous wisdom" is that mastery is gained, which is the condition of the eighth ground. The "causes of birth in cyclic existence" are twofold: the defilements proper at the stage of an ordinary being and the concepts designated "defilements" at that stage of the seven impure grounds. "...along with their rudiments" means that their seeds are prevented from rising again. "Because of having abandoned those he becomes the very master of the three realms" means that (the Bodhi-sattva) does not take birth in the three realms.

In brief, according to the way the "Supreme Tantra" and the "Ornament of Realizations" interpret the intention of scriptures such as the "Glorious Garland", and so forth, it is taught that on the basis of the grounds with residual nescience and on the basis of uncontaminated deeds the adoption of a body of mental nature with an inconceivable birth and death takes place until the tenth ground.

And according to the way the "Ornament of Scriptures" interprets the intention of scriptures such as the "Ten Stages", and so forth, it is taught that an activity for the sake of living beings by means of an adoption of birth in cyclic existence exists below the eighth ground

and that from the eighth ground, without taking birth, (the Bodhi-sattva) amasses virtues by means of an emanation body.

Here, the latter of the two versions is given preference. The basic text and the (auto)commentary inform of it.

{54} For somebody, the words, "From the eighth ground the defilements along with [254] their rudiments are given up", have given rise to a misconception. Thus he claims that until the seventh ground there are defilements attended with a reality apprehension.

However, this was frequently refuted before by means of reference and reasoning. We do not need a rope for what is already bound.

## THE QUALITY OF MAKING THE LATER GROUNDS COMPLETE

"(Even though) cyclic existence..." etc. (VIII, 3a, etc.)

The (auto)commentary states,

*"Now, cyclic existence has ceased indeed, but the group of the ten powers develops in him notwithstanding, and with these, by means of a body of mental nature, he displays things in a variety of ways. Therefore, his amassing of all virtues is not a contradiction."*

It is clear, as explained before, that there are two kinds of body of a mental nature.

Somebody states: {55}

“...by means of a body of a mental nature as it has been explained in the scripture 'Glorious Garland'...”

This statement fails to differentiate between the intentions of the individual scriptures. It has already been explained before. The meaning intended by this text<sup>209</sup> is as follows: from the first ground onwards birth in cyclic existence on the strength of evolutionary actions and defilements is already abandoned. From the eighth ground onwards birth on the strength of compassion and aspirational prayer is already abandoned. Therefore, above this the Buddha qualities are completed by means of the ten powers. This is clear from the text itself.

This concludes the explanation of the eighth generation of the mind (of enlightenment)




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<sup>209</sup> that is, MA (and the autocommentary)



# THE NINTH GROUND

- 
- a) The quality of a superior transcendence
  - b) How other qualities are also acquired
- 

## THE QUALITY OF A SUPERIOR TRANSCENDENCE

“(On) the ninth...” etc.[255] (IX, 1a)

## HOW OTHER QUALITIES ARE ALSO ACQUIRED

“Likewise...” etc. (IX, 1b)

In the context of the demarcation of the specific perfect understandings, the Vaibhashika claim that the Foe-Destroyers of the Hearers also acquire them, the exponents of the Mind-Only school that from the ninth ground onwards the actual ones are obtained, and in the “Ornament of Realizations” they are explained as the special qualities of a Buddha.

The first among the three is the interpretation of the seven sets of the Pure Science, the second that of the “Ten Stages Scripture”, and the third that of the “Perfection of Wisdom” scriptures.

Therefore, this master pronounces the intermediate one alone, for he is concerned to elucidate the intention of the “Ten Stages Scripture”.

This concludes the explanation of the ninth mind (of enlightenment).



# THE TENTH GROUND

- 
- a) The initiation as regent
  - b) The superior quality of the transcendence
  - c) The etymological explanation of the transcendence
- 

## THE INITIATION AS REGENT

“(On) the tenth...” etc. (X, 1a)

On the tenth Bodhisattva ground, the Bodhisattva is initiated by all Buddhas, all Transcendent Destroyers and Possessors. Accordingly, the “Ten Stages Scripture” states:

*“Now, at the end of as many as one million countless meditative stabilizations the Bodhisattva obtains the meditative stabilization which is called ‘Initiated into what is not other than the spontaneous wisdom of omniscience.’*

*Immediately after he has obtained this, there appears a precious lotus of big jewels [256], in extent equalling one million trichiliocosms, adorned with what possesses the supreme of all categories...widely surrounded with lotuses as numerous as all atomic particles in one million trichiliocosms. The body of this Bodhisattva is also like this and remains immersed in this condition. As soon as he has*

*attained this meditative stabilization he shows himself seated in this lotus. While he is seated there, the Buddhas, the Transcendent Destroyers and Possessors, having convened from all the (Buddha) fields, bestow the initiation upon this Bodhisattva by emitting light rays from the circle of hairs between Their eye-brows."*

## THE SUPERIOR QUALITY OF THE TRANSCENDENCE

"Spontaneous wisdom..." etc. (X, 1b)

## THE ETYMOLOGICAL EXPLANATION OF THE TRANSCENDENCE

"(Like rain falling from) rain clouds..." etc. (X, 1b, etc.)

This concludes the explanation of the tenth generation of the mind (of enlightenment).



## EXPLANATION OF THE QUALITY OF (EACH) GROUND IN TERMS OF NUMERICAL SUPERIORITY

- 
- a) The gradation of the qualities of seven grounds in terms of numbers
    - a) Explanation of the twelve (sets of) one hundred qualities of the first ground
    - b) Explanation of the gradation of the second (ground), etc., by means of multiplication
  - b) The gradation of the qualities of three grounds in terms of atoms
- 

## THE GRADATION OF THE QUALITIES OF SEVEN GROUNDS IN TERMS OF NUMBERS

### EXPLANATION OF THE TWELVE (SETS OF) ONE HUNDRED QUALITIES OF THE FIRST GROUND

“At that time...” etc. (I - X, 1a, etc.)

This slightly diverges from the order in the scripture quoted in the (auto)commentary. There, the following occurs:

*“He attains one hundred meditative stabilizations and enters into their equipoise, he sees one hundred Buddhas and also truly knows [257] Their blessings, he moves one hundred world realms, he also proceeds to one hundred (Buddha) fields, he illumines one hun-*



*dred world realms, he makes one hundred living beings reach full maturity, he remains for one hundred eons, he penetrates the beginning and end of one hundred eons, he opens one hundred gates of teaching, he manifests one hundred bodies, and he further manifests each body with an entourage of again one hundred Bodhisattvas."*

## EXPLANATION OF THE GRADATION OF THE SECOND (GROUND), ETC., BY MEANS OF MULTIPLICATION

"Endowed with intelligence..." etc. (I - X, 2a, etc.)

## THE GRADATION OF THE QUALITIES OF THREE GROUNDS IN TERMS OF ATOMS

- 
- a) The qualities of the eighth ground
  - b) The qualities of the ninth ground
  - c) The qualities of the tenth ground
- 

## THE QUALITIES OF THE EIGHTH GROUND

“(One who stays on the ground) ‘Unwavering’...”, etc. (I - X, 6a, etc.)

## THE QUALITIES OF THE NINTH GROUND

“(The Bodhisattva who stays on the ground) ‘Good (Intelligence)’...  
etc. (I - X, 7a, etc.)

## THE QUALITIES OF THE TENTH GROUND

- 
- a) The qualities illustrated by numbers
  - b) The quality of showing miracles
- 

## THE QUALITIES ILLUSTRATED BY NUMBERS

“First...” etc. (I - X, 8a, etc.)

## THE QUALITY OF SHOWING MIRACLES

“(In) a pore...” etc. (I - X, 9a, etc.)



# THE RESULTANT BUDDHA GROUND

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## a) General presentation

- a) Refutation of the view that Buddha does not possess spontaneous wisdom
  - b) Refutation of the view that dualistic appearances exists (in Buddha)
  - c) Justification of our system
  - d) Explanation of the establishment of the special exalted Bodies
  - b) Dealing with the content of the text
- 

## GENERAL PRESENTATION

### REFUTATION OF THE VIEW THAT BUDDHA DOES NOT POSSESS SPONTANEOUS WISDOM

Somebody who pretends to be an early Centrist asserts:

“Nescience [258] is the cause of the subjective consciousness and of all appearances which are its objects. The practice of the pathis leads to its eventual elimination. Even the subtlest residues are in the final phase of the tenth ground completely eradicated by the diamond-

like meditative stabilization. As a result of this, knowledge dissolves in the sphere of truth just as a rainbow disappears in space. Thus, what exists is a bare sphere devoid of obscurations while all bodies, deeds and all appearances of the spontaneous wisdom are merely appearances for others."

Here, it is even incorrect (to say) that nescience is the cause of the consciousness and of all appearances which are its objects, because nescience is nothing but a mere condition of the illusory appearances whereas a cause is exclusively the respective preceding causal condition. Otherwise, even spontaneous wisdom itself, of the final phase, would be a result of nescience and would therefore be a matter that must be removed. Supposing this is the case, is it then removed by itself or by other remedies? It is neither removed by itself, because a removal by itself is a contradiction, nor is it removed by other remedies, because on the path of a trainee there is no force that is superior to it and, again, a Buddha does not possess a spontaneous wisdom.<sup>210</sup>

One may think that it is not removed by a remedy but that it automatically ceases on account of the dissolution of the causal residues. However, what removes these causal residues? The opponent may think that they are removed by the spontaneous wisdom of the final phase, but, again, this is not possible, because for him the spontaneous wisdom of the final phase is an illusory appearance and therefore it cannot remove them. After all, the removal (of the residues) is [259] the most difficult among all removals. If they would cease by

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<sup>210</sup> according to the aforementioned statement of the opponent himself

themselves, a remedy not being required (even) for what is most difficult to remove, the removal of all the preceding things that must be removed would be easy. Thus, no remedies would be necessary, and the irreversible consequence would then be that all beings are effortlessly liberated without recourse to the cultivation of remedies.

If that spontaneous wisdom of the final phase generates later knowledge, this is inconsistent (with the statement that) no knowledge exists on the Buddha ground. And if it generates none, this is inconsistent with the teaching in the "Praise of the Sphere of Truth", which explains the steady growth of the understanding of the Body of Truth from the first ground to the Buddha ground by means of the example of the (waxing of the) moon from the first to the fifteenth day.

What among the two, the spontaneous wisdom and the matter that must be removed, is eliminated by the spontaneous wisdom of the final phase is the matter that must be removed whereas an elimination of the spontaneous wisdom is not correct. For in the "Praise of the Sphere of Truth", it is stated:

*"From a mixture of milk and water which are in one vessel, a swan drinks the milk, but not the water. Likewise, even though when that very sphere is covered with defilements, the spontaneous wisdom (and the defilements) are in one body, the meditator adopts [260] the spontaneous wisdom, but throws out the ignorance."*

If the exalted Body, the spontaneous wisdom, and so forth, are not amassed by (Buddha's) own continuum, but are only appearances in others, is that which actually appears to (a person), such as a practi-



tioner of the path of accumulation, the mind of such (a practitioner) or is it different from it?

According to the former, all (attributes of) the spontaneous wisdom, such as the ten powers and so on, and all attributes of the Form Body, such as the major and minor marks and so on, would be complete at the time of the mere attainment of the path of accumulation, because what appears as those to the practitioner of the path of accumulation is his own mind and because apart from this no exalted Body and no spontaneous wisdom are amassed by Buddha's own continuum.

And if (what appears) is different (from the practitioner's mind), one is faced with the bizarre consequence of an exalted Body, a spontaneous wisdom, and so forth, that are excluded from both Buddha's own appearances and the appearances of a trainees's mind.

### REFUTATION OF THE VIEW THAT DUALISTIC APPEARANCES EXIST (IN BUDDHA)

Somebody who claims to be a later Centrist has written in this regard: {56}

“As long as a person has not become a Buddha, he will not by one cognition (and) in a single moment directly know both the individually appearing factual bases and the true nature. Both will therefore be established by separate cognitions. When the residues of his reality-habit are destroyed without exception, that is to say, when he

has become a Buddha, he is permanently settled in the meditative balance in which the truth of the ultimate sense is directly perceived.

Thus, there is no establishment by a separate aftermath balance arisen from that. According, the 'Two Realities Autocommentary' [261] states,

*'By a single moment of cognition he can pervade the entire circle of the knowable.'*

Therefore, since there is no phenomenally omniscient aftermath wisdom which is essentially separate from that spontaneous wisdom of the meditative balance, it must be accepted that all knowable things of the two truths are cognized by one spontaneous wisdom.

When on the basis of the true nature the noumenally omniscient spontaneous wisdom is implemented, all dualistic appearances are dissolved for such a mind and this spontaneous wisdom thus becomes one in experience, like water poured into water. And when by reference to factual bases the phenomenally omniscient wisdom is implemented, then, even though the dualistic appearances of individually appearing subjects and objects exist, they are not deceptive dualistic appearances. Rather, with regard to the appearing objects they are non-deceptive appearances because the residues of deceptive dualistic appearances have been completely eradicated. How these are non-deceptive has already been elaborated in another (text).

That both meditative balance and its aftermath exist on the Buddha ground is stated in the 'Supreme Tantra',

*'The insight (and) the spontaneous wisdom (of) those who are completely liberated...'*

The term 'aftermath' does not denote a temporal sequentiality in the sense of 'after having arisen from the meditative balance'. Rather, it denotes an attainment on the strength of this meditative balance or an originating from it. Thus, [262] (the aftermath), contingent upon factual bases, is not the noumenal omniscience.

If one properly discerns this import, he will also correctly understand the import of statements such as that in the 'Two Realities',

*'Whatever is dependent or arisen, the Omniscient One beholds it just as it appears here, as empty of imputed essence'.*"

(The reply:) That on the Buddha ground there is no establishment by means of a separate aftermath balance and that all objects of knowledge are simultaneously discerned by one spontaneous wisdom is actually correct here. However, it is contradictory from the point of view of the opponent (himself). For does the same mind which on the basis of the true nature implements the noumenally omniscient spontaneous wisdom, by reference to factual bases implement the phenomenally omniscient spontaneous wisdom, or does it not?

If it does, it follows that dualistic appearances exist, because it is a mind which by reference to factual bases implements the phenomenal. The concomitance has been accepted (by the opponent). If it does not, it either follows that a mind different from this one implements the phenomenal by referring to factual bases, or that a mind

which has arisen after that implements it. The former collides with the claim that a single mind simultaneously cognizes the true nature and the factual bases, and the latter with [263] (that of) the non-existence of an establishment by a separate aftermath balance.

Neither is it correct (to say) that the phenomenally omniscient spontaneous wisdom has dualistic appearances. After all, it has without exception abandoned all residues of dualistic appearances. If there is no concomitance, why is it accepted that the abandonment of all residues of deceptive dualistic appearances is concomitant with the non-existence of deceptive dualistic appearances? No matter whether (in) the same mind the dualistic appearances vanish because of a reference to the noumenal or whether the dualistic appearances obtain because of a reference to the phenomenal, (the opponent) has to establish the meaning of whichever of these applies.

He may say that the latter is established because the phenomenal appears as object and not as subject and the spontaneous wisdom as subject and not as objects. Then, why is it not like this in the former (case) as well?

He may reply: "It is not like this because at the time of the realization of the noumenal that very mind and the true nature are uniform in experience, like water poured in water."

(Then), he has to accept that at the time of the realization of the phenomenal the dualistic appearances also vanish because at that time this spontaneous wisdom and the phenomenal are uniform in experience, like water poured in water. If this is not established, then the consequence is that for him the noumenal of the spontaneous wisdom of a Buddha and the phenomenal of the spontaneous wisdom of a



Buddha are seen as separate essences, because for him the noumenal is seen as an essence which is one with it and the phenomenal as an essence which is separate from it. Is it understood where the argumentation has gone? We express the concomitance.

One further point should be considered. The consequence is that according to the opponent the spontaneous wisdom of a Buddha simultaneously sees in a direct manner both phenomenal factual bases with [264] arising and ceasing and an absence of arising and ceasing, because for him it simultaneously sees both by way of the phenomenal which has dualistic appearances and by way of the true and noumenal nature in which dualistic appearances have vanished. One should ponder whether a concomitance in which these two are separated from each other is the meaning intended in this scriptural tradition or not!

It must be accepted that for the opponent there is also appearance with arising and ceasing only inasmuch as the phenomenal appears, because the aforementioned reference of the "Two Realities" has in this context been accepted as authoritative (by the opponent). If the true nature and the seeing of the absence of arising and ceasing due to the vanishing of the dualistic appearances are not concomitant, how can the following statement in the "Philosophical Sixty" be explained:

*"He who imagines that (even the most subtle thing) arises, such an ignorant man does not see what it means to have proceeded from conditions"!*



## JUSTIFICATION OF OUR SYSTEM

If one does not understand the manner in which the three lower holy (persons) perceive the objects in their meditative balance and its aftermath, he (can)not understand the particularly holy establishment of the manner in which a Buddha's spontaneous wisdom perceives the knowable. Therefore, the former will be explained first.

According to this tradition (of Nagarjuna and Candrakirti), all three holy persons directly perceive the non-arising. Thus, when at the time of the meditative balance of (the paths of) seeing and cultivation selflessness is the single focus of the meditative balance [265], no phenomenal factual bases appear, because their emptiness or lack of arising has become the predominant pattern of apprehension, even though not all obstacles to the perception that all things and the sphere of truth are uniform in experience have been removed.

However, phenomenal factual bases with arising and ceasing do appear to the spontaneous wisdom obtained after that, because the residues of the dualistic appearances have not been abandoned. The phenomenal factual bases appear in terms of dualistic appearances since at that time they have the aspects of impermanence, suffering, and so on. They are not, however, apprehended as real, for the non-existence of a real arising and ceasing is directly perceived.

In sum, because in the meditative balance not even the least arising and ceasing appear, the noumenal is realized. And because even though in the aftermath a real arising and a real ceasing are not seen, an arising and a ceasing in conventional terms are seen, the phe-

nomenal is realizes. However, both realizations occur separately and not together, because the point (is that they are) not the ultimate realization in which there is the perception that all things and the sphere of truth are uniform in experience.

Now it will be explained how the spontaneous wisdom of a Buddha, in a manner much superior to the foregoing, understands the knowable. In this text, it is stated,

*“(Thus,) having truly cognized them as just uniform in experience, You, superb in exalted knowledge, cognized the knowable objects in a moment.”*<sup>211</sup>

That is to say: when in the very moment of the abandonment of the subtlest cognitive obscurations the spontaneous wisdom in a single moment [266] perceives all things and the sphere of truth as uniform in experience, the noumenal, the phenomenal and the subjective spontaneous wisdom do no (longer) in the light of this spontaneous wisdom appear as three separate essences. Nor is it possible that afterwards a Buddha rises from this meditative balance, the reasons being that a Buddha does not possess a mind which is not established in meditative balance – this having been stated as His special attribute – and that from then onwards there is also no distinction of temporal sequentially on the part of that spontaneous wisdom, because arising and ceasing do not appear. Those three, being without differentiation, are perceived as uniform in experiences.

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<sup>211</sup> MA, XI, 2c,d

However, when by means of a differentiation in the face of trainees aspects are distinguished, then from the point of view of the aspect of the noumenal one conventionally speaks of a meditative balance, from the point of view of the aspect of the phenomenal of an aftermath, and from the point of view of the aspect of this spontaneous wisdom itself of an apperceptive self-consciousness. Still, no separate essences exist. And not only this, even separate modes of perception do not in the least exist.

From the point of view of the aspect that even though the noumenal nature is perceived, the phenomenal factual bases are not mixed, but rather minutely differentiated, (the spontaneous wisdom of a Buddha) therefore is particularly sublime as compared with the meditative balance of the lower holy persons. And, (again), from the point of view of the aspect that even though the phenomenal factual bases are seen, they are not seen in terms of arising and ceasing, but rather without dualistic appearance, (the spontaneous wisdom of a Buddha) therefore is particularly sublime as compared with the post-meditational state of the lower holy persons.

It is on the basis of the exegeses of authoritative texts that this can be stated. So how can [267] ordinary persons think out the manner in which a Buddha conceives the objects!

Now, the proofs of those (statements) will be presented.

The textual passage relevant to the vanishing of the dualistic appearances is (the stanza):

*"Just as a classification of vessels..."<sup>212</sup> etc.*

(occurring in) the basic text and in the (auto)commentary. (The vanishing of the dualistic appearances) is further demonstrated in (those passages) which teach that when a cognitive object does not arise, a subjective intelligence does not arise either. One may think that this is just a textual passage relevant to a vanishing of the dualistic appearances where there is no arising. However, precisely this proves that the dualistic appearances also vanish where there is a (conventional) arising, and so on, because it is contradictory that a (conventional) arising of dualistic appearances is seen (when) a bare (unqualified) arising is not seen.

The textual passages relevant to the non-existence of an arising and ceasing in the spontaneous wisdom of a Buddha are the following.

In the "Philosophical Sixty", it is stated,

*"Obeisance to the Buddha who has proclaimed dependent origination, the principle by which arising and dissolving are eliminated."<sup>213</sup>*

In this (Introduction to the Middle), it is also stated,

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<sup>212</sup> MA, XI, 2a, etc

<sup>213</sup> which is the salutatory verse of the "Philosophical Sixty"



*"Then there is no arising and no ceasing."*<sup>214</sup>

And the (auto)commentary explains,

*"The exalted Body of the nature of spontaneous wisdom, which has no arising because the knowable, having been completely burnt like dry fuel, does not arise, this is the exalted Truth Body of the Buddhas."*

A scripture also states,

*"Manjushri, this term 'without [268] arising and without ceasing' is an epithet of the Thus-Gone."*

One may think that those (statements) indicate the non-existence of an arising and ceasing in the ultimate sense, but not in the conventional. It is not so. The conventional is merely accepted in view of trainees whereas in Buddha's own vision there is no differentiation between an ultimate sense and a conventional one. The "Supreme Tantra" states:

*"...because it has a deceptive nature."*

And the (auto)commentary explains that "impermanent", "created", "false" and "deceptive" have one referent. These (qualities) ex-

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<sup>214</sup> MA, XI, 8c



ist for the lower holy (persons) in (connection with) the truth of the path, but they cannot exist in a Buddha's spontaneous wisdom. Their non-existence in the ultimate sense, however, is also found in the truth of the path of the lower holy (persons).

One may think that if it is like this, a Buddha's spontaneous wisdom consequently is permanent, because even in the conventional it is devoid of arising and ceasing. (This) must now be regarded as the accepted result, because scriptures of definitive meaning and their treatises speak along the same lines when they proclaim it as a transcendence of purity, self, bliss and permanence.

## EXPLANATION OF THE ESTABLISHMENT OF THE SPECIAL EXALTED BODIES

The names of the three exalted Bodies, established by this master, are: the exalted Body of Truth, the exalted Body of Perfect Enjoyment, and the exalted Body in conformity with the causes of these two.

The first is that very absence of a differentiation between spontaneous wisdom and sphere, as mentioned before. The second is the exalted Body which directly perceives that (exalted Body of Truth), dwells in the "Heaven Beneath None" and is adorned [269] with the major and minor marks. The third shows in one exalted Body of that (exalted Body of perfect Enjoyment) or even in one pore of it all activities of the three times (performed) by oneself and by others, and all appearances of cyclic existence and freedom. The term "exalted Ema-

nation Body” is obviously not used here. Again, that the term “three exalted Bodies” is applied to these is proved because the introductory commentary, after having fully mentioned the three exalted Bodies, states with regard to the (stanza), “By forming a wish, this Pure One...”<sup>215</sup>,

*“It is (so) named in order to show that even though (the Buddha) no longer has discursive thoughts, His faculty to use powers at will is perfect.”*

One may ask, “Is the term 'exalted Emanation Body' not accepted at all, then?” After the three exalted Bodies of this kind have already been attained, the manifestation of whatever is disciplining trainees at this-and-that place where there are trainees, such as the twelve deeds and so on, is declared to be an exalted Emanation Body. For it is stated,

*“Having again appeared in the three worlds, You, Possessor of the unwavering exalted Body, the means of emanations...”*<sup>216</sup>

and the (auto)commentary expands on this,

*“Even though the Transcendent Destroyer and Possessor has already transcended the three realms, He adjusts to the world and by*

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<sup>215</sup> MA, XI, 17

<sup>216</sup> MA, XI, 35a

*means of exalted Emanation Bodies shows (Himself) as related to a father, a mother, a son, and so on."*

It is clear that according to the presentation of the three exalted Bodies in the other scriptural tradition the afore(mentioned) exalted Body in conformity with cause is [270] (there) included in the exalted Body of Perfect Enjoyment.

## **DEALING WITH THE CONTENT OF THE TEXT**

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- a) The procedure whereby enlightenment is found
    - a) The (content) proper
      - a) The time at which the spontaneous wisdom is found
      - b) The place where the spontaneous wisdom is found
      - c) The procedure whereby the spontaneous wisdom is found
    - b) Rebuttal of arguments
  - b) Explanation of the system of exalted Bodies which must be attained
  - c) Highest praise in terms of time
-

THE PROCEDURE WHEREBY ENLIGHTENMENT IS FOUND

THE (CONTENT) PROPER

THE TIME AT WHICH THE SPONTANEOUS WISDOM IS  
FOUND

"Because...", etc. (XI, 1a, etc.)

In this regard, somebody has written: {57}

"Nag tsho's manner of translating the second line, i.e., 'Having made further efforts towards that prior ground on which the ten powers are generated...' is the proper one."

However, this is inconsistent with (the explanation) of the (auto)commentary,

*"Afterwards effort towards the Buddha ground will be undertaken",*

because according to that translation the target of the further efforts must be construed as that prior ground. Thus, the first line shows an example, and the interpretation in line with this example, "Prior to being a Buddha, when the tenth ground has been attained..." is the meaning intended by the (auto)commentary. It is in accordance with what the (auto)commentary states in connection with the later

(stanza), “(In) His (single exalted Body in) conformity with cause the Lord of the Mighty Ones at exactly the same time...”<sup>217</sup>, i.e.,

*“...in beginningless cyclic existence prior to the condition of the omniscient spontaneous wisdom...”*

## THE PLACE WHERE THE SPONTANEOUS WISDOM IS FOUND

“(In the ‘Heaven) Beneath None’...” etc. (XI, 1c etc.)

## THE PROCEDURE WHEREBY THE SPONTANEOUS WISDOM IS FOUND

“Just as...” etc. (XI, 2a, etc.)

This is to say, the realization that in the sphere of truth all things are uniform in experience entails that all divisions of the phenomenal factual bases, the material uniform in experience [271], are also realized together in one moment of mind.

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<sup>217</sup> MA, XI, 10a



## REBUTTAL OF ARGUMENTS

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- a) The arguments
  - b) The response
- 

## THE ARGUMENTS

“When...” etc. (XI, 3a, etc.)

The first three lines express the argument of an irrationality of the spontaneous wisdom. The idea is this: if the absence of an arising or the dissolution of the conceptual elaborations is Reality, it must be accepted that the intelligence does not penetrate it, because when there is no category, knowledge of an object is not justified. And neither is an intelligence with the category of an absence of arising possible, because when there is no arising its very category is also not arisen. The meaning of “When the intelligence does not penetrate...”<sup>218</sup> is easy to understand.

The last line expresses the argument of an irrationality of preaching. Here, the idea is: if the mind does not arise, there is no knower of Reality. If this one does not exist, it is not possible that Reality is taught to others.

Thus, the former argues in terms of a non-arising of an object and the latter in terms of a non- arising of a subject.

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<sup>218</sup> MA, XI, 3b

## THE RESPONSE

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a) In spite of the non-existence of an arising it is possible to know Reality

b) In spite of the non-existence of an arising it is possible to teach Reality

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IN SPITE OF THE NON-EXISTENCE OF AN ARISING IT IS  
POSSIBLE TO KNOW REALITY

“When...” etc. (XI, 4a, etc.)

The last two lines show an example, viz.

*“Just as the Substantivists themselves also use the phrase, ‘I know the (colour) blue’, when their mind has been endowed with the category of the (colour) blue...”*

The first two (lines) show that because, just as the object has no arising, the intelligence has no arising either, it is possible to use the phrase, “The category of an absence of an arising is taught”, and [272] that one can therefore use the mere phrase, “The absence of an arising is realized”, which, however, is not a direct realization by way of a subject and an object.

The (auto)commentary makes the meaning complete, stating,

*"Therefore, it is designatively established as 'realization of Reality". Directly it is not known by anybody, because neither has a knowing subject arisen, nor an object that is known."*

Here, even great scholars have interpreted the meaning of "devoid of arising" in the sense that the intelligence itself is a non-arisen object. However, the meaning and the example do not tally, because then the intelligence endowed with the category of blue would itself become the object blue. It is inconsistent with the declaration in the (auto)commentary that a subjective consciousness arises on the part of both the example and the meaning, (which is expressed there) in the following way:

*"When a consciousness arises which has assumed the category of blue (colour), it is said that it knows the blue (colour). Likewise, when a consciousness arises which reflects the category of Reality, it is designated 'knowledge of Reality'."*

Therefore, the term "being devoid of arising" means, as the commentary on the "Philosophical Sixty" puts it, that it is impossible for a consciousness to achieve an arising in that nature which is without arising. This is to say, it is impossible for an arising to appear in a domain without arising. Therefore, because the state of the object and the grasping pattern of the intelligence correspond to each other, the intelligence possesses the category of the object.

(Here), the following has been declared,

“When the (auto)commentary states,

*'...because both the consciousness and the object of consciousness are non-arisen',*

it refers to the non-existence of an arising by intrinsic reality and not [273] to the non-existence of a conventional arising. For in the 'Lucid Exposition', the following occurs,

*'When the spontaneous wisdom of Reality arises, then it perceives Reality by way of not perceiving'.*”

This is in accordance with the present convention, and thus far seems to be a perfect mode of interpretation. However, is this arising which a Buddha's spontaneous wisdom has in the conventional (an arising) on the part of the Buddha himself or is it (an arising) on the part of the others, that is, the trainees?

According to the former, there would be no distinction in the sense that the truth of the path of the holy Bodhisattvas has a deceptive meaning – as taught in the “Supreme Tantra” when it states, “...because it has a deceptive meaning” – and that the spontaneous wisdom of a Buddha does not have it, because it equally does not exist in the ultimate sense and it equally exists in the conventional.

One may argue, “It has been accepted, however, that even in the conventional this spontaneous wisdom is non-arisen for the holy Bodhisattva themselves who are established in the meditative balance



of the paths of seeing and cultivating. Therefore, they also prove to be free of the deceptive."

There is no contradiction, because even though then they are free of it, the deceptive is ascribed to them in view of the fact that it occurs at the time of the aftermath. And as for their spontaneous wisdom of the final phase (of the tenth ground), this is included into the (non-deceptive) merely because it has the spiritual gene of that. For example, the impossibility of a rising from meditative balance is laid down as a quality distinctive of a Buddha even though it is present in the spontaneous wisdom of the final phase.

When, on the other hand, it is claimed that an arising exists on the part of the others alone, (that is, on the part of) the trainees, then the existence of a (conventional arising for a Buddha) is not established. Otherwise, there would be countless consequences such as that of a Buddha having an I-habit, and so on.

Thus, when it is declared that at the time of the direct perception [274] of the non-arising of the objects a subjective spontaneous wisdom arises, then (this is declared) from the point of view of the others; and it is from the point of view of the others that it is declared that both the arising in the ultimate sense and the arising in the conventional sense exist. The statements of the non-arising, however, are made from the point of view of (the Buddha) himself; and from His point of view there is nowhere an arising, neither in the ultimate sense nor in the conventional.

Although it is difficult for the minds of others to grasp these extremely profound and important matters, I have put them down in writing so as to strengthen my own recollection.



IN SPITE OF THE NON-EXISTENCE OF AN ARISING IT IS  
POSSIBLE TO TEACH REALITY

- 
- a) Even though there is no arising the knowledge of the phenomena evolves
- b) Exemplification of the possibility to demonstrate the teaching in spite of the absence of concepts
- 

EVEN THOUGH THERE IS NO ARISING THE KNOWLEDGE  
OF THE PHENOMENA EVOLVES

“(Through words proceeding from) His...” etc. (XI, 5a, etc.)

EXAMPLIFICATION OF THE POSSIBILITY TO  
DEMONSTRATE THE TEACHING IN SPITE OF THE ABSENCE  
OF CONCEPTS

“Just as...” etc. (XI, 6a, etc.)

EXPLANATION OF THE SYSTEM OF EXALTED BODIES  
WHICH MUST BE ATTAINED

- 
- a) Description of the three exalted Bodies along with their attributes

- a) Description of the three exalted Bodies, the bases
    - a) Description of the exalted Body of Truth in which the conceptual elaborations are dissolved
    - b) Description of the exalted Body of Perfect Enjoyment assumed by a hundred merits
    - c) Description of the manner in which (the Body) in conformity with the two is manifested
  - b) Description of the attributes based (upon these exalted Bodies)
  - c) Summarizing them into two
  - b) Description of the exalted Emanation Body along with its deeds
- 

## DESCRIPTION OF THE THREE EXALTED BODIES ALONG WITH THEIR ATTRIBUTES

DESCRIPTION OF THE THREE EXALTED BODIES, THE BASES

DESCRIPTION OF THE EXALTED BODY OF TRUTH IN WHICH  
THE CONCEPTUAL ELABORATIONS ARE DISSOLVED

“(Since the entire dry fuel of) the objects of consciousness...” etc.  
(XI, 8a, etc.)

“The dry fuel of the objects of consciousness” refers to arising, ceasing, and so on. “The peace”, the result of its having been burnt, is

the realization of the non-existence of an arising, that is to say, the realization of the non-existence of a differentiation between the noumenal, the phenomenal and the spontaneous wisdom. With regard to "Because the mind ceased..."

the (auto)commentary states,

*"Thus, because in no way do the mind and the mental factors (as) subjects penetrate Reality [275] - (which is) the object of the spontaneous wisdom..."*

This means: the mental factors are classified on the basis of different objective categories. Their objective categories also transform the mind into objective categories similar to these. This is the meaning of being similar by five similarities.<sup>219</sup> Therefore, were the mind and the mental factors to exist on the Buddha ground, many consciousnesses differing with regard to their categories would have to exist (there). Thus, since these do not exist (there), it is said that both the mind and the mental factors do not exist (there), since it is not the case that the mind does not merely stand for the consciousness.

## DESCRIPTION OF THE EXALTED BODY OF PERFECT ENJOYMENT ASSUMED BY A HUNDRED MERITS

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<sup>219</sup> these are mentioned in the Abhidharma: similarity of basis, objective support, category, substance and time

“The exalted Body of Peace...” etc. (XI, 9a, etc.)

## DESCRIPTION OF THE MANNER IN WHICH (THE BODY) IN CONFORMITY WITH THE TWO IS MANIFESTED

---

a) Showing one's own transformation in one exalted Body of  
Form

- a) Showing the activities of cyclic existence
  - b) Showing activities such as giving
  - b) Showing the life-stories of oneself and others in a pore
  - c) Showing other powers at will
- 

## SHOWING ONE'S OWN TRANSFORMATION IN ONE EXALTED BODY OF FORM

## SHOWING THE ACTIVITIES OF CYCLIC EXISTENCE

“The Lord of the Mighty Ones...” etc. (XI, 10a, etc.)

## SHOWING ACTIVITIES SUCH AS GIVING

“The Lord of the Mighty Ones...” etc. (XI, 10a, etc.)

## SHOWING THE LIFE-STORIES OF ONESELF AND OTHERS IN A PORE

- 
- a) Showing the activities of oneself
  - b) Showing the activities of others
- 

### SHOWING THE ACTIVITIES OF ONESELF

“Oneself...” etc. (XI, 12a)

That is to say, both previous activities are shown in a pore.

### SHOWING THE ACTIVITIES OF OTHERS

- 
- a) Showing the activities of a holy Buddha
  - b) Showing the activities of the lower holy ones
  - c) Showing the activities of ordinary beings
- 

### SHOWING THE ACTIVITIES OF A HOLY BUDDHA

“Buddha...” etc. (XI, 14a, etc.)



## SHOWING THE ACTIVITIES OF THE LOWER HOLY ONES

“Likewise...” etc. (XI, 16a, etc.)

## SHOWING THE ACTIVITIES OF ORDINARY BEINGS

“...those remaining...” etc. [276] (XI, 16c)

## SHOWING OTHER POWERS AT WILL

- 
- a) The power over objects
  - b) The power over time
- 

## THE POWER OVER OBJECTS

“(This) Pure One...” etc. (XI, 17a, etc.)

## THE POWER OVER TIME

“(Without) discriminative constructs...” etc. (XI, 18a, etc.)

## DESCRIPTION OF THE ATTRIBUTES BASED (UPON THESE EXALTED BODIES)

- 
- a) General division condensed into ten
    - a) Brief presentation
    - b) Detailed presentation
  - b) A particular division cannot be expressed
  - c) What is explained here is stated by relying on others
- 

### GENERAL DIVISION CONDENSED INTO TEN

#### BRIEF PRESENTATION

“(The force of the exalted knowledge of) the ground...” etc. (XI, 19a, etc.)

#### DETAILED PRESENTATION

There are ten forces:

1. The force of knowing what is the ground and what is not the ground:

“The cause (from) which...” etc. (XI, 22a, etc.)

2. The force of knowing the maturation of actions:

“(The exalted knowledge which in penetrating) the pleasant...” etc. (XI, 23a, etc.)

In this regard, the (auto)commentary states,

*“The causes by which the pleasant, the unpleasant, and the pleasant and unpleasant (maturation of) actions are extinguished are the uncontaminated (actions), and this triple maturation, extremely diverse in accordance with the actions, is encompassed by the three times.”*

Therefore, even though according to the tradition of the higher and lower Pure Science uncontaminated actions do not bring forth a maturation, they do bring it forth according to the Centrist tradition. So one should not refute others by considering (only) one side. One should also consider that even the “Ornament of Realizations” states,

*“This (is) the maturation of that limit...”*

3. The force of knowing the various propensities:

“Greed...” etc. (XI, 24a, etc.)

4. The force of knowing [277] the various classes:

“The Buddhas...” etc. (XI, 25a, etc.)

In this regard, the (auto)commentary states,

*"The terms 'nature', 'essence' and 'emptiness' are synonyms."*

Thus the three (emptinesses), the internal emptiness and so on, of the eighteen classes, the eye and so on, are known. The classes of space and of earth, and so on, are correctly known. Likewise, the respective characteristics of the three classes, desire and so on, and of the six classes, creation, non-creation, defilement, purity, cyclic existence and nirvana, and known. Thus it is stated that the Thus-Gone truly and correctly knows what the worldly classes are, what the classes of the highly stable are, what the classes of the serial orders and those of the obstructions, thoughts and contents are. It seems to be a manner (of explanation) unlike those taught in other (texts).

5. The force of knowing the superior and inferior faculties:

"Imaginative constructs..." etc. (XI, 26a, etc.)

This is explained as the knowledge of the three faculties – sharp, mediocre and dull – of (the states of) defilement and purity, (as the knowledge of) the nature of the twenty-two faculties, such as the eye and so on, and (as the knowledge of) the potential to establish mutual results.

6. The fore of knowing the paths leading everywhere:

"(The limitless unattached knowledge of) the paths which..." etc. (XI, 27a, etc.)

In other [278] (texts) it merely stands for what is (there) called "the paths which lead to all three enlightenments". However, it seems

that here it also stands for the paths which lead to cyclic existence, and so on.

7. The force of knowing (the states of) defilement and purity:

“...(in limitless) worlds...” etc. (XI, 28a, etc.)

8. The force of recollecting previous places:

“As long as...” etc. (XI, 29a, etc.)

9. The force of knowing death and birth:

“...(among) living beings...” etc. (XI, 30a, etc.)

10. The force of knowing the cessations of contaminations:

“(By the force of) omni(science)...”, etc. (XI, 31a, etc.)

In the (auto)commentary, it is stated:

*“What pollutes, stains and plagues the mental continuum is the dense darkness of the habit-energy of the emotional afflictions. It is said that the terms 'custom', 'root' and 'habit energy' are synonyms. Among those, the habit-energy of nescience is obstructive to the discernment of the objects of the consciousness while the presence of the habit-energy of greed, and so forth, is also the cause of a corresponding engagement of the body and the speech. Again, these habit-energies of nescience and greed, and so forth, are extirpated in an Omniscient Buddha alone, but not in others.”*



Thus, this tradition, in line with the “Supreme Tantra”, regards the habit-energy of the emotional afflictions as (pertaining to) the cognitive obscuration. Here, the procedure of assigning the habit-energy of the other obscuration to the cognitive obscuration is the intention of both textual traditions.<sup>220</sup> [279] As for the concepts of the cognitive obscuration, they are also equally established as the concepts of the three circles.<sup>221</sup> The mere existence of a dissimilarity between their modes of denomination in accordance with the requirements does not make the intentions (of these two traditions) conflict with each other. Were each of them to accept a different real meaning, one of them would be wrong. However, since no justification exists (for this), I declare that in the context of Centrism the intentions of Maitreyanatha and Nagarjuna are one. This also affords great reassurance with regard to the (centrist texts) in their entirety.

## A PARTICULAR DIVISION CANNOT BE EXPRESSED

“(Birds do not turn back due to a lack of) space...” etc. (XI, 32a, etc.)

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<sup>220</sup> i.e., that of Nagarjuna and that of Maitreyanatha

<sup>221</sup> i.e., subject, object and action

## WHAT IS EXPLAINED HERE IS STATED BY RELYING ON OTHERS

“Therefore...” etc. (XI, 33a, etc.)

The meaning of “having given up doubt” is explained as follows,

*“Relying on the explanations of Nagarjuna, the supreme of the holy ones, I have without wavering described only a part of one aspect of the attributes (of a Buddha).”*

## SUMMARIZING THEM INTO TWO

“At that...” etc. (XI, 34a, etc.)<sup>222</sup>

In this regard, the introductory commentary states,

*“In brief, this treatise teaches (as) attributes of a Buddha the profound, or the noumenal, and the extensive.”*

Here, it is evident that the exalted Body of Truth in which the conceptual elaborations have dissolved is the profound, and the ex-

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<sup>222</sup> the basic text, however, states “the profound” (zab mo) as the first word of XI,

alted Body of Perfect Enjoyment and what is below the extensive. Required as their causes are both the establishment in the meditative balance which at the time of the ten grounds realizes the profound, or emptiness, and the aftermath when the extensive, that is, giving and so forth, is practised. And, again, as the cause of these an intelligence is required [280] which results from the determination of both by means of hearing and contemplating at the stage of accumulation and application. Thus, it has been stated,

*"Because one who is versed in the procedures of the profound and the extensive can eventually attain the ground 'Joyful', an aspirant to this should listen to the following instructions."*<sup>223</sup>

Accordingly, this treatise demonstrates that the ten generations of the mind of enlightenment in themselves represent the stage of a holy one, their determination by means of hearing and contemplating the stage of an ordinary person, and the resultant realization of both the profound and the extensive the stage of a Buddha. Thus, it should be understood that it indeed sets forth all establishments of the path and the fruit.

## DESCRIPTION OF THE EXALTED EMANATION BODY ALONG WITH ITS DEEDS

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<sup>223</sup> MA, VI, 7b,c,d

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- a) The exalted Emanation Body temporarily shows the three Vehicles
  - b) The Vehicles are ultimately established as one
  - c) The intention of the three Vehicles is shown
- 

### THE EXALTED EMANATION BODY TEMPORARILY SHOWS THE THREE VEHICLES

“Again...” etc. (XI, 35a, etc.)

Neither in the basic text nor in the (auto)commentary is it clear whether “Compassionately (you lead) to nirvana”<sup>224</sup> means leading to the ultimate non-static nirvana or to merely a temporary nirvana.

The former accords with what the introductory commentary states in connection with the later text,

*“Therefore, after the exalted Bodies of the Thus-Gone have thus been categorized, it is explained that the demonstration of the three Vehicles in the single Vehicle is merely intentional.”*

Then [281], however, the aforementioned heading would also have to read, “The exalted Emanation Body shows the ultimate single Vehicle.”

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<sup>224</sup> MA, XI, 35d

The latter accords with what the introductory commentary states in connection with the present text,

*"Now, the exalted Emanation Body, the arising of the common objectives and the common techniques of all Hearers, Self-Buddhas and Bodhisattvas..."*

#### THE VEHICLES ARE ULTIMATELY ESTABLISHED AS ONE

"Because..." etc. (XI, 36a, etc.)

Here, the meaning of "a single Vehicle", according to the introductory commentary, is as follows: because with regard to the true nature of all objective phenomena the perceptive procedure is not diverse, there is no transformation from one into another and no division into different classes. Neither is the subjective spontaneous wisdom at the time of the ultimate perception divided into different perceptive procedures. Therefore the ultimate is taught in a single Vehicle. According, the following occurs (in a scripture),

*"Kashyapa, the perception of the sameness of all phenomena is nirvana. Again, this is one, and not two or three."*

#### THE INTENTION OF THE THREE VEHICLES IS SHOWN

"Because..." etc. (XI, 37a, etc.)



The first two lines determine the persons who cannot from the outset be guided by the Universal Vehicle. The next two lines then determine the reason why these are not ignored. The following three lines and two words, by means of a parable cited from the “White Lotus of the Holy Law”, point out the necessity to teach [282] them the two lower Vehicles. The terms, “...and also voidness” and “...to those whose intelligence is pure “, show that the Universal Vehicle is separately taught to the two (types of) persons, (that is), to those who have attained the nirvana of these (two lower Vehicles) and to those who from the very outset can be guided by the Universal Vehicle.

### HIGHEST PRAISE IN TERMS OF TIME

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- a) The instances of the pervious attainment of the holy enlightenment
  - b) The time of remaining for the sake of beings
- 

### THE INSTANCES OF THE PREVIOUS ATTAINMENT OF THE HOLY ENLIGHTENMENT

“(The ages in which the Gone-to-)Bliss...” etc. (XI, 39a, etc.)

With regard to the meaning of "... (enters) the holiest, supreme enlightenment", the (auto)commentary states:

*"What is to be discussed now is the frequency of the attainment of the perfect enlightenment, the cause of the arising of the Transcendent Destroyer and Possessor's exalted Emanation Body..."*

The cause of the arising of the exalted Emanation Body is precisely that simultaneous attainment of the three exalted Bodies which were described before.

In this regard, a commentator explains:

*"Since, again, this is the single exalted Body of Truth of all Buddhas, it is expressed like this. Otherwise, another Buddha would not appear."*

Again, the meaning of this is (as follows): the presentations of the result which occur in this (text) refer to the general Buddha. Therefore, the attainment of enlightenment today, for example, must also be completed in one (Buddha). Thus, that exalted Body of Truth (which is) the cause whereby the exalted Emanation Body of this Buddha appears cannot be differentiated from the exalted Body of Truth of all Buddhas, and because (thus) they are one, the beginning of this (exalted Body of all Buddhas) is set [283] (as) standard.

If separately from this the beginning of the exalted Body of Truth of today's enlightenment is today, then a Buddha of such (an enlightenment) will not arise, because the time(-related) qualities mentioned in this (text) are not complete in him. (The commentator's statement) has to be interpreted in this sense.

However, even though the oneness of the exalted Body of Truth is the meaning intended by many authoritative texts such as the "Ornament of Scriptures", and so on, the teaching here does not refer to these, because then it would consequently refer to the freedom from the adventitious stains alone. Then what (is taught here)?

The sphere of Reality, naturally completely pure, is at present covered by adventitious stains. Therefore, a Buddha is not manifest. However, at the time when the adventitious stains are extinguished, Reality, or Buddha, is directly seen. Thus, there is no beginning of it. This purport is abundantly confirmed by scriptures of definitive meaning and their treatises, according to which there is no new Buddha to be attained beyond the bare exhaustion of the adventitious stains. For example, when a poor man retrieves a treasure from under his house, he will, after having cleared it from what covers it, merely see anew what he has actually already possessed from the outset. This should be applied to all nine examples.<sup>225</sup> The completely pure nature is primordially Buddha and a beginning of it does not exist. (This) is a secret, intimated by statements such as:

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<sup>225</sup> mentioned in the "Supreme Tantra"

*"Buddha has no beginning and no end. The original Buddha has no [284] cause",*

*"The Buddha (who is) earlier than all Buddhas..."*, etc.

Therefore it is declared that this should not be revealed to those who did not before amass the basic virtues, because for them it is difficult to develop intensive faith. (Yet), it is stated because in those who in anybody do generate the intensive faith in this, immeasurable merit will have been amassed.

Without having understood this meaning, somebody has written: {58}

"What is stated in the commentarial explanation is not correct, because the teaching of the (auto)commentary refers to the arising of the exalted Emanation Body. The statement to the effect that 'the cause whereby the exalted Emanation Body...appears' refers to the exalted Body of Truth is also irrational, because if as much as this is accepted (as) the standard of an entry into the exalted Body of Truth, then again this fault occurs that another person has no chance to become enlightened or, if the exalted Bodies of Truth of all Buddhas are one, the exalted Bodies of Truth of those who previously did not become enlightened and those who will become enlightened would also already have been attained when the previous Buddhas became enlightened, which is a great contradiction. Therefore, what is shown is the standard of the entry into the essence of enlightenment, but not a time standard of a previous enlightenment. Thus, the process of the exalted Emanation Body becoming enlightened in terms of an essence



of enlightenment is again manifested after enlightenment, and what is shown is its numerical standard. If one explains it after the commentarial [285] explanation without having put it that (other) way, then it connects with what in the basic text is taught as “This secret should not be revealed’.”

A reference of the exalted Body of Truth is not debarred by the statement in the commentary, “It is taught in reference to the arising of the exalted Emanation Body”, because it is well established that when a standard in terms of a first among the arisen Emanation Bodies is not be set, a standard (in terms of) a beginning of the exalted Body of Truth is not to be set.

If the statement, “...if as much as this is accepted (as) the standard of an entry into the exalted Body of Truth, then again this fault occurs that another person has no chance to become enlightened”, repeats what is the same in the aforementioned, then, since the meaning of the commentarial explanation has already been explained, it is not the same. And when it is accepted in terms of a personal continuum, then why does this fault not also occur when as much as this (as) the standard of the entry into the exalted Emanation Body is accepted?

The statement, “If the exalted Bodies of Truth of all Buddhas are one, then the exalted Bodies of Truth of those who previously did not become enlightened and those who will become enlightened would already have been attained when the previous Buddhas became enlightened, which is a great contradiction”, refers to the teaching in the basic text, “This secret should not be revealed”. For after these two reasons have been grasped and it is not comprehended on the parts of others that the standard of a beginning of the exalted Body of



Truth of one such as (a person) who becomes enlightened today is not to be set, the oneness of the exalted Body of Truth of all Buddhas in repudiated.

The statement, "...the process of the exalted Emanation Body becoming enlightenment in terms of an essence of enlightenment is again manifested after enlightenment, and what is shown is its numerical standard", is [286] not at all the meaning of this text. It is inconsistent with the statement in the (auto)commentary, "...which is the cause whereby the exalted Body of Emanation of the Transcendent Destroyer and Possessor arises".

And when it is said here, "...as many as the number of the atoms...", then (this) is a way of intellectually conceiving a limit where in reality no delimitation exists. Therefore, when there is no numerical delimitation of the manifestations of the enlightenment process of the exalted Emanation Body, then there is no point in negating that the instances of finding the exalted Body of Truth, its cause, have no delimitation.

In brief, the statement, "But this secret of Yours should not be revealed" proves to be utterly true.

## THE TIME OF REMAINING FOR THE SAKE OF BEINGS

- 
- a) Remaining permanently on account of wisdom and compassion
  - b) Description of the nature of the accomplishing compassion
-

# REMAINING PERMANENTLY ON ACCOUNT OF WISDOM AND COMPASSION

“Victor...” etc. (XI, 40a, etc.)

## DESCRIPTION OF THE NATURE OF THE ACCOMPLISHING COMPASSION

- 
- a) Remaining permanently on account of a matchless category
  - b) Remaining permanently on account of inexhaustible refer-  
ents
- 

## REMAINING PERMANENTLY ON ACCOUNT OF A MATCHLESS CATEGORY

“Due to the defect of ignorance...” etc. ( XI, 41a, etc.)

## REMAINING PERMANENTLY ON ACCOUNT OF INEXHAUSTIBLE REFERENTS

“Because...” etc. (XI, 42a, etc.)

# Explanation of Deeds

## The Conclusion of the Text

- 
- a) By whom and how it is explained
  - b) It is shown that the subject is not shared
  - c) The purpose of composing the text
  - d) Dedication of the virtue of the composition
- 

### BY WHOM AND HOW IT IS EXPLAINED

“This system...” etc. (concl. 1a, etc.)

From the scriptural point of view, it is as if (this text) belonged to the “Ten Stages Scripture” or, in view of the twenty emptinesses, to the “Perfection of Wisdom”.

From the instruction point of view, it is the reasonings which establish [287] the objective selflessness and the personal selflessness.

## IT IS SHOWN THAT THE SUBJECT IS NOT SHARED

“(Other) than this...” etc. (concl. 2a, etc.)

In the (auto)commentary, it is stated:

*“Just as this doctrine of 'emptiness' is not properly expressed in other treatises, (that is), in those not belonging to the Centrist treatises, so the intelligent should draw certainty that, like the doctrine of emptiness, what now emerges from the present system - with the objections and responses which we have set forth here - also does not exist in other treatises.*

*Therefore, when some think that what the Sautrantika and the Vaibhashika state as ultimate sense is (stated) as superficial by the Centrists, then those who think (this) also fail to properly understand the Reality of (this) treatise. After all, transcendental teachings cannot be like mundane teachings.”*

Thus, the “other treatises” are the treatises of the Substantivists of the Mind-Only school and the schools below it. In them, the doctrine of emptiness, or the ultimate sense, is not expressed in the manner in which the Centrists posit it. All exponents of theory-systems are agreed on this.

Then it is said that likewise this procedure of establishing the superficial as mere dependent designation – set forth in this text in terms of the argumentative [288] positions,

*"But should the world not bar him..."<sup>226</sup>, etc.*

*"Because (things do not arise from the cause) of a lord or without cause..."<sup>227</sup>, etc.*

*"Therefore, the superficial acknowledged in the world should not be dismissed..."<sup>228</sup>, etc.*

*"Vase, blankets, bamboowork, armies..."<sup>229</sup>, etc.*

also does not exist in those previous treatises. After all, the statement, "...like the doctrine of emptiness, (it) does not exist in other treatises", confirms the "other treatises" as the sole basis of both the former and the latter.

One may argue. "This is not established, because the ultimate sense of the other treatises is precisely the superficial of this system."

To refute this, it has been stated. "Therefore, when some (think that)...", and so on. That is to say, what both the Sautrantika and the Vaibhashika have established as the ultimate sense is so established by way of rational analysis, and that for the Centrists precisely this is not possible as the superficial.

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<sup>226</sup> MA, VI, 83

<sup>227</sup> MA, VI, 114

<sup>228</sup> MA, VI, 159d

<sup>229</sup> MA, VI, 166



However, in a commentarial explanation of the “Two Realities” the following is quoted,

*“What is regarded as the ultimate sense by one is accepted as the superficial by another, just as she who is regarded as a mother by one is also accepted as a wife by another.”*

According to the declaration that this is a text of Nagarjuna, one must interpret the meaning of the reference of the (auto)commentary in the sense that it negates some Centrist's claim to the effect that the Centrists establish as superficial that very procedure whereby the lower theory-systems establish (something) as ultimate sense whereas the meaning of this reference (of the commentarial explanation of the “Two Realities”) must be interpreted in the sense that the Centrists indeed accept as superficial such bases as [289] atoms and consciousness, which the lower theory-systems accept as ultimate sense.

Somebody has written: {59}

“Thus, one is advised here to understand that this Centrist system not only is not shared by the Mind-Only school, but also not by other Centrist systems which explain the meaning intended by the Protectors Nagarjuna and Aryadeva. However, among those the commentary of master Buddhapalita is accepted as the standard by this master (Candrakirti) and therefore he does not criticize it. It seems that the system of this master also closely tallies with that of Shantideva, the exalted son of the Victor. On the basis of this presentation of the two truths, made on (the premise) that an intrinsically identifiable

status does not even in the conventional exist, there are numerous exegetical procedures, such as the negation of a general basis and so forth, which are not shared by the Own-Continuum theory-system. Since this is elaborated in the 'Discrimination between the Definitive and the Interpretable', it is not further explained here."

This is not correct. Because if this criticizes the Own-Continuum school, then, since the preceding term "the other treatises" and the succeeding one become disparate, the example and the meaning do not agree.

Further, the conclusion "Therefore, when some..." would have no connection. And since according to the manner in which the introductory commentary (explains) the next stanza, the exponents of the other treatises and "those who totally dismiss the excellent system" prove to be the same, this would also be the consequence for the exponents of the Own-Continuum school.

## THE PURPOSE OF COMPOSING THE TEXT

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- a) The treatise has been composed to demonstrate Reality
  - b) Therefore one is advised to discard other texts
-

THE TREATISE [290] HAS BEEN COMPOSED  
TO DEMONSTRATE REALITY

“(Frightened by the colour of the extremely vast ocean of) Nagarjuna('s intelligence)...” etc. (concl. 3a, etc.)

In the (auto)commentary, it is stated,

*“One may ask, 'But did authors of treatises such as the elders of yore, the venerable Vasubandhu, Dignaga, Dharmapala, and so forth, also reject this flawless demonstration of the meaning of the interdependent origination because they were scared of hearing its mere words?' Yes, this is what (I) say.”*

This denies that Atisha's statement to the effect that Candrakirti was a disciple of Nagarjuna entails that he was a direct disciple at the time of the six hundred years which Nagarjuna spent in the human realm. For when Nagarjuna was five hundred years old, holy Asanga appeared, Vasubandhu was a disciple of Asanga at the end of Asanga's life which lasted one hundred and fifty years, Dignaga was a disciple of Vasubandhu, and it is further taught that at the time of Candrakirti these had already passed away after having composed their treatises.

(Some persons) of unrefined intelligence say, “The two Dharmapalas, the Dharmapala mentioned here and the Dharmapala mentioned (in connection) with (the formulation of) a preceding position in (Candrakirti's) commentary on the ‘Four (Hundred Verses)’ are

identical. Thus, they are the glorious Dharmapala, and Birvapa therefore is an exponent of the Mind-Only school."

This view has already been refuted by Rje Lama. Some scholars try to avoid the aforementioned fault by declaring that the Dharmapala mentioned is not the glorious Dharmapala, but a different one [291], (namely) a poet called Dharmapala. However, Rje Lama has also refuted this view, stating that it is inconsistent with the commentarial explanation of the "Two Realities". Therefore, if Birvapa must be an exponent of the Mind-Only school because the glorious Dharmapala is an exponent of the Mind-Only school, then one who once subscribed to the theory-system of the Mind-Only school would equally be an exponent of the Mind-Only school even after he has attained enlightenment. Therefore Rje Lama states,

*"Even though the Dharmapala mentioned (in connection) with (the formulation) of the preceding position in the two commentaries is an exponent of the Mind-Only school, Birvapa is not necessarily an exponent of the Mind-Only school because Birvapa is the name of the saint after the attainment of the first ground."*

This view reflects the proper meaning.

THEREFORE ONE IS ADVISED TO DISCARD OTHER TEXTS

“(This frightening profound) Reality...” etc. (concl. 4a, etc.)

DEDICATION OF THE VIRTUE OF THE COMPOSITION

“(May by the merit which I have acquired through the explanation of)  
master (Nagarjuna's)...” etc. (concl. 5a, etc.)





# Colophon

- 
- a) The author who composed the text
  - b) The translator who translated the text
- 

## THE AUTHOR WHO COMPOSED THE TEXT

“The 'Introduction to the Middle'...”, etc. (Colophon 1)

## THE TRANSLATOR WHO TRANSLATED THE TEXT

“(In the city) of the land of Kashmir...” etc. (Colophon 2)

This text was translated and issued by the translator Pa Tshab Nyi ma Grags.

It has been passed on through the four lineages of his foremost disciples, the spiritual teacher Putoba and Zhang Thang Sag pa Ye shes 'Byung Gnas Od in (the province of) Dbus, and Gtsang pa Ser po and the spiritual teacher Rma Bya in (the province of) Gtsang.

It has in continuous stages been disseminated until today through these lineages. [292]

## Epilogue

Possessed of the beautiful form of the divine disc of discernment and the net of the light aura of retentiveness, eloquence and meditative stabilization, and adorned with the mark of the deer of compassion, the incomparable Glorious Moon<sup>230</sup> of the philosophers emits the cool white nectar of his exquisite teaching, whereby the darkness of the night of the wrong views is lifted, the walls of the snow-mountain of the Mighty's doctrine are illuminated, and the water-lilies of Nagarjuna's excellent texts opened.

It is heard that formerly Rma Bya, perspicuous in reasoning, and Thang Sag pa, and so forth, the foremost successors, with the flow of the nectar of their excellent, flawless exegeses guided many beings to the abode where there is no death.

These procedures found by the supreme among the adepts of the holy land and the scholars and adepts of this (land) of snow(-mountains) only differ from the point of view of their verbal presentations, but not from that of the aspect of the view and the method of realization. [293]

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<sup>230</sup> i.e., Candra (moon) kirti (glorious)

Who can find the proper path to the happiness of liberation now that the sun of the Mighty's teaching ascends the western mountain of time, the bold birds of the five degenerations approach from the east, and the cries of the owls of ignorance resound!

Therefore, the ocean of the exalted teachings of the highest among the Indian and Tibetan saints having been vigorously churned, this new moon of the excellent explanations proceeding from it again appears over the peak of the eastern mountain of intelligence.

One who at this time joins the palms of his two hands of endeavor and, having well removed the cloth from the eyes of his clear intelligence, looks at it free from the sleep of laziness, this one is a Brahman born in the good family of the Universal Vehicle.

The non-Buddhist traditions which aver an eternal existence, the former Sophists who aver the existence of generalities, and the present Centrists who aver a destroyed existence, (these) three are the roots which nourish the branches of the wrong views. [294]

Sun rays free of clouds are the friends of the young lotus, good rice free of husks is the food of the Brahmans, pure water free of pollution is the drink of the anchorites, and reference and reasoning free of faults are the wings of the "Vulture".<sup>231</sup>

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<sup>231</sup> Tibetan: "go bo", said to allude to Gorampa himself

Following the soaring lord of the birds, the supreme of the adepts, whose body of discernment is extensive and whose wings of reference and reasoning are broad, the flock of the birds, of those who wish freedom, should learn without diverting from their efforts, to float in the space of the exalted teaching.

It is known that with the water which makes the water-lilies of Nagarjuna's excellent tradition blossom, Candrakirti fulfils all expectations. With the red-yellow mane of its perfect explanation is the head of Sonam Seng ge<sup>232</sup> beautified now.

May the Ganges river of the virtue of this composition cleanse of the dirt of the body, the wrong views, quench the thirst of intelligent aspirants, and lead them to the great ocean of omniscience. [295]



This text, “The Removal of Wrong Views, a General Synopsis of the ‘Introduction to the Middle’ and Analysis of the Difficult Points (of Each of its Subjects)”, was composed in the monastery “Complete Victorious Teaching of the Mighty One” – at the request of many aspirants – by the monk Sonam Seng ge, an expert in the procedure of correctly elucidating, on the basis of the profound certainty gained by him, the view of freedom from conceptual elaborations as it was

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<sup>232</sup> Bsod nams seng ge; literally: “Merit Lion”; an epithet of Gorampa

unanimously proclaimed by all holy scholars and adepts of India and Tibet.

May thereby the Centrist tradition spread and extend in all directions!

The sponsors of the printing request from their heart all future students to accomplish their own benefit and that of others, after on the basis of these excellent explanations their minds have drawn certainty in the import of the profound Middle, and not to engage in the opponents' positions, etc., formulated in this text, which misconceive or repudiate person and thing, and thus, (not to engage) in a perverted study and contemplation harmful to their own minds.



May by the virtue amassed by me through the accomplishment of this all creatures attain the wisdom of the Gone-to-Bliss.

May the teaching, the sole [296] remedy for the sufferings of living beings, the source of all happiness, as well as wealth and honour, remain for a long time. Well!



The proof-reading of (the Tibetan text) of this treatise has been done by Dr. Tashi Tsering, Lecturer of Sakya Philosophy at the Central Institute of Higher Tibetan Studies in Varanasi (India).

May this virtue cause all to quickly attain perfect enlightenment!





## TITLES OF BOOKS QUOTED IN THE “REMOVAL OF WRONG VIEWS”

(Alternative names and abbreviations are enclosed in brackets)

### SCRIPTURES

- 1) “All-pervading Teaching”  
Tibetan: Chos kun 'gro bai mdo
- 2) “Elucidation of the Intention”  
Sanskrit: Samdhinirmocanasutra  
Tibetan: Dgongs pa nges par 'grel pai mdo
- 3) “Heap of Jewels” (“Jewel Heap”)  
Ratnakuta  
Dkon mchog brtsegs pa
- 4) “Holy Golden Light Discourse”  
Suvarnaprabhasottamasutra  
Gser od dam pai mdo
- 5) “King of Meditation Stabilizations”  
Samadhirajasutra  
Ting nge 'dzin gyi rgyal poi mdo

- 6) “Life of Maitreya”  
Byams pai rnam par thar pa
- 7) “Mission to Lanka”  
Lankavatarasutra  
Lan kar gshegs pai mdo
- 8) “Playing Manjushri”  
Manjushrivikriditasutra  
'Jam dpal rnam par rol pai mdo
- 9) “Teaching of Akshayamati”  
Akshayamatinirdeshasutra  
Blo gros mi zad pai bstan pai mdo
- 10) “Ten Stages Scripture”, (“Ten Stages”)  
Dashabhumikasutra  
Mdo sde sa bcu pa
- 11) “Transcendent Wisdom”, (“Transcendence of Wisdom”,  
“Perfection of Wisdom”)  
Prajnaparamita  
She rab kyi pha rol tu phyin pa  
a) “Transcendent Wisdom Hundred Thousand”, (Mother)  
Prajnaparamitasahasrikasutra

'Bum

b)“Transcendent Wisdom Two Thousand Five Hundred”  
Nyis stong lnga bgya

- 12) “Upali's Request”  
Nye ba 'khor gyis zhus pai mdo
- 13) “White Lotus of the Holy Law”  
Saddharmapundarikasutra  
Dam pai chos pad ma dkar poi mdo

### **SCIENTIFIC TREATISES**

- 1) “Blaze of a Arguments”  
Madhyamikahridayavrittitarakajvala; author: Bhavaviveka  
rTog ge 'bar ba
- 2) “Central Way Ornament”  
Madhamakalamkara: author: Shantarakshita  
Dbu mai rgyan
- 3) “Commentary on the Philosophical Sixty”

Yuktishastikavritti; author: Candrakirti  
Rigs pa drug cu pai 'grel pa

- 4) “Compendium of the Universal Vehicle”  
Mahayanasamgraha; author: Asanga  
Theg chen bsdu pa
- 5) “Discourse Compendium”  
Sutrasamuccaya; author: Nagarjuna  
Mdo kun las btus pa
- 6) “Discrimination between Centre and Extremes”, (“Centre and Extremes”)  
Madhyantavibhaga; author: Maitreyanatha  
Dbus mtha rnam 'byed
- 7) “Discrimination between Phenomenon and Noumenon”  
Dharmadharmatavibhaga; author: Maitreyanatha  
Chos dang chos nyid rnam par 'byed pa
- 8) “Elucidation of the Enlightenment Mind”, (“Enlightenment Mind Commentary”)  
Bodhicittavivarana; author: Nagarjuna  
Byang chub sems 'grel



- 9) “Experientialist Four Hundred”, (“Four Hundred Verses”,  
“Four Hundred”, CS)  
Yogacaracatuhsataka; author: Aryadeva  
Rnal 'byor spyod pai bzhi brgya pa
- 10) “Four Hundred Commentary”  
Catuhshatakatika; author: Candrakirti  
Bzhi brgya pai rgya cher 'grel pa
- 11) “Hymn to (the Buddha) Transcending the World”, (“Hymn”)  
Lokatitastava; author: Nagarjuna  
'Jig rten las 'das par bstod pa
- 12) “Introduction Commentary”, (“Autocommentary”,  
“Introductory Commentary”, “Commentary”,  
MABh)  
Madhyamakavatarabhāṣya; author: Candrakirti  
Dbu ma la 'jug pa bshad pa
- 13) “Introduction to a Bodhisattva's Conduct”, (“The  
Bodhisattva's Way of Life”)  
Bodhisattvacaryavatara; author: Shantideva  
Byang chub sems dpai spyod pa la 'jug pa
- 14) “Introduction of the Middle”, (MA)  
Madhamakavatara; author: Candrakirti

Dbu ma la jug pa

- 15) “Jewel Garland”, (RA)  
     Rajaparikatharatnavali; author: Nagarjuna  
     Rin chen 'phreng ba
  
- 16) “Letter to a Friend”  
     Suhrllekha; author: Nagarjuna  
     bShes spring
  
- 17) “Lucid Exposition”  
     Mulamadhyamakavrittprasannapada; author: Candrakirti  
     dBu ma rtsa bai 'grel pa tshig gsal
  
- 18) “Ornament of Realizations”  
     Abhisamayalamkara; author: Maitreyanatha  
     Mngon rtog rgyan
  
- 19) “Ornament of Scriptures”, (“Scripture Ornament”)  
     Mahayanasutralamkara, author: Maitreyanatha  
     Mdo sde rgyan
  
- 20) “Philosophical Sixty”  
     Yuktishastika; author: Nagarjuna  
     Rigs pa drug cu pa

- 21) “Praise of the Sphere of Reality”, (“Praise of the Sphere of Truth”)
 

Dharmadhatustava; author: Nagarjuna  
Chos dbyings bstod
- 22) “Pure Science”
 

Abhidharma  
Chos mngon pa
- 23) “Rebuttal of Objections”
 

Vigrahavyavartani; author: Nagarjuna  
Rtsod pa bzlog pa
- 24) “Root Wisdom of the Middle”, (“Root Wisdom”, “Treatise of the Middle”, “Treatise”, “Middle”, MMK)
 

Prajnanamamulamadhayamakakarika; author: Nagarjuna  
Dbu ma rtsa ba shes rab
- 25) “Supreme Tantra”
 

Ratnagotravibhagamahayanottaratantra; author:  
Maitreyanatha  
Rgyud bla ma
- 26) “Two Realities”, (“Two Truths”, “Analysis of the Two Truths”)

Satyadvayavibhaga; author: Jnanagarbha

Bden gnyis rnam 'byed

27) “Two Realities Autocommentary”

Satyadvayavibhagavritti; author: jnanagarbha

Bden nyis rang 'grel

28) “Verses in Accordance with the School of the Eastern Mountain”

Shar gyi ri boi sde pa dang mthun pai tshig su bcad pa



## GLOSSARY OF TECHNICAL TERMS

### ENGLISH

### TIBETAN

<b>A</b> bhidharma (Pure Science)	chos mngon pa
Abider in the fruit	'bras bu la gnas pa
Absolute negation	med dgag
Absurd consequence	ha cang thal
Action (evolutionary)	las
Aftermath (post-meditational state)	rjes thob
Aggregate	phung po
Annihilationism	chad pai lta ba
Annihilism (annihilation)	chad pa
Antagonist	phyir rgol
Apperceptive self-consciousness	rang rig
Apperceptive spontaneous wisdom	rang rig pai ye shes
Approacher to the fruit	'bras bu la zhugs pa
Appropriated thing	blang bya
Appropriator	len pa po
Arising from both	gnyis ka las skye ba
Arising from self (self-arising)	bdag las skye ba
Arising from what is different	gzhan las skye ba
Arising without cause	rgyu med par skye ba
Arrangement	rnam gzhag



Aspiration	mos pa
Atom	rdul rdzas
Authentic limit	yang dag pai mtha'
Autonomous reason	rang rgyud kyi gtan tshigs
<b>B</b> eginner	thog ma pa
Beneficial expediency (means, medium)	thabs
Bodhisattva	byang chub sems dpa'
Bondage	'ching ba
Buddha	sans rgyas
Buddhahood	sans rgyas nyid
<b>C</b> andidate (trainee)	gdul bya
Carvaka (Hedonist)	rgyang 'phen
Cataract	rab rib
Categories (five)	nam pa lnga
Categories (seven)	nam pa bdun
Causal Bodhisattva ground	rgyu byang chub sems dpai sa
Centrist	dbu ma (pa)
Cessation	'gag pa
Characteristic basis (base)	mtshan gzhi
Class	kham
Coincidental	glo bur
Compassion	snying rje

Compositional factor	'du byed
Concomitance (concomitant)	khyab pa
Condition (causal)	rgyu rkyen
Condition (dominant)	bdag poi rkyen
Condition (immediate)	de ma thag rkyen
Condition (objective)	dmigs rkyen
Configuration	dbyibs
Confutation through similarity of reason	rgyu mtshan mtshungs pai mgo snyoms
Conglomerate	'dus pa
Consciousness	rnam par shes pa
Consequentialist (school)	thal 'gyur
Content (supported)	brten
Conventional	tha snyad
Cultivating (meditating)	bsgom pa
Cyclic existence (flow)	'khor ba
<b>D</b> efinitive meaning (sense)	nges don
Dependence	rten 'brel
Dependent (relativistic) origination	rten cing 'brel bar 'byung ba
Derivative of the elements	'byung ba las gyur pa
Designative base	gdags gzhi, 'dogs pai gzhi
Destructible collection	'jig tshogs
Destruction	zhig pa
Diligence	brtson 'grus

Discipline	'dul ba
Discriminating awareness	'du shes
Discursive (discriminative) thought	mam rtog
Dualistic appearance	gnyis snang
<b>E</b> laboration (conceptual)	spros pa
Element	'byung ba
Emotional affliction	nyon mongs pa
Emptiness	stong pa nyid
Enlightenment	byang chub
Eon	bskal pa
Equalities (ten)	mnyam pa nyid (bcu)
Equanimity	btang snyoms
Essence Body	ngo bo nyid sku
Essential instruction	man gnag
Eternalism (permanence)	rtag pa
Exalted Body in conformity with cause	rgyu mthun pai sku
Exalted Body of Perfect Enjoyment	long spyod rdzogs pai sku
Exalted Body of Truth	chos kyi sku
Exalted Emanation Body	sprul pai sku
Exalted Son of the Victor	rgyal bai sras
Example	dpe
Experiential medium	skye mched
Extensive	rgya che ba

Extinction	zad pa
Extremes (sixteen)	(bcu drug) mtha'

<b>F</b> actual base (logical subject)	chos can
Feeling	tshor ba
First phrase (formulated opinion)	phyogs snga ma
Foe-Destroyer	dgra bcom pa
Form	gzhugs
Formless realm	gzhugs med khams
Formulated opinion (first phrase).	phyogs snga ma
Four alternatives	mtha' bzhi
Four fearlessnesses	mi 'jigs pa bzhi
Four Immeasurables	tshad med bzhi

<b>G</b> eneral basis	kun gzhi
Generation of the mind (of enlightenment)	sems skyed
Golden ground	gser gyi sa
Gone-to-Bliss Essence	bde bar gshegs pai snying po
Great (Universal) Vehicle	theg pa chen po
Ground	sa

<b>H</b> earer	nyan thos
Heaven	mthos ris
Hedonist (Carvaka)	rgyang 'phen
Heterodox	phyi rol pa

Holy	'phags pa
Ignorance	gti mug
Imaginatively constructed	kun btags
Immorality	tshul 'chal
Impatience	mi bzod pa
Impermanence, impermanent	mi rtag pa
Individual Vehicle	theg dman, theg chung
Inexpressible self	brjod du med pai bdag
Instinctual self	lhan skyes kyi bdag
Intellectual self	kun btags kyi bdag
Intention	dgongs pa
Interpretable meaning	drang don
<b>J</b> aina (school)	gcer bu ba
Jewel of the Congregation	dge 'dun dkon mchòg
<b>K</b> ashmir	kha che
<b>L</b> earning (hearing)	nyan pa
Literal explanation	sgra bshad
Logical subject (factual base)	chos can
Logicians' tradition	tshad mai lugs
Lord (lord)	dbang phyug
Lord of the Mighty	thub pai dbang po



Lotus	padma
Lotus in the sky	nam kha' pad mo
<b>M</b> ahasanghika (school)	dge 'dun phal chen pa
Major and minor marks	mtshan dang dpe byed
Marklessness	mtshan med
Maturation	rnam smin
Means	thabs
Meditative balance (establishment)	mnyam bzhag
Meditative concentration	bsam gtan
Meditative equipoise	snyoms par zhugs pa
Meditative stabilization	ting nge 'dzin
Middle	dbu ma
Middling Buddha	sangs rgyas 'bring
Mind of enlightenment	byang chub sems
Mind-Only school	sems tsam pa
Moon	zla ba
Morality	tshul khrims
Mount Meru	ri dbang rgyal po
Mundane	'jig rten pa
<b>N</b> egatee	dgag bya
Nescience	ma rig pa
Never satisfied spirit	yi dvags
Nirvana	mya gnan las 'das pa
Nominal convention	ming gi tha snyad

Non-Buddhist	mu stegs
Non-cause	rgyu min
non-dualistic intelligence	gnyis su med pai blo
Non-dualistic spontaneous wisdom	gnyis su med pai ye shes
Nothing whatsoever	ci yang med pa
Noumenal	ji lta ba
Noumenally omniscient	ji lta ba mkhyen pa
Numerical superiority	rnam grangs lhag pa
<b>O</b> bjective realitylessness	chos kyi rang bzhin med pa
Objective selflessness	chos kyi bdag med pa
Objectless	dmigs pa med pa, yul med
Obscuration of the emotional afflictions	nyon mongs pai sgrib pa
Obscuration	sgrib pa
Obscuration (cognitive)	shes byai sgribs pa
Occasional hell	nyi tshe
Omniscience	thams cad mkhyen pa, rnam mkhyen
Other-powered (dependent)	gzhan dbang
Own-continuum (school)	rang rgyud
<b>P</b> air-yoking	zung du 'jug pa
Path of accumulation	tshogs lam
Path of cultivation	sgom lam

Path of preparation	sbyor lam
Path of seeing	mthong lam
Paths (nine)	lam dgu
Patience	bzod pa
Peace	nyer zhi
Peak of existence	srid rtse
Permanence (eternalism)	rtag pa
Personal selflessness	gang zag gi bdag med
Persons (four)	gang zag (bzhi)
Persons (three)	gang zag (gsum)
Phenomenally omniscient	ji snyed pa mkhyen pa
Polarization	mtha' gnyis
Pondering (thinking)	sems pa
Postmeditational state (aftermath)	rjes thob
Potential	nus pa
Primordial matter	gtso bo
Probandum	bsgrub bya
Probans	sgrub byed
Profound	zab po (mo)
Protagonist	rgol
Pure Knowledge	rnam rig

**Reality** (intrinsic reality,  
intrinsic nature)

rang bzhin

Reality (Thatness)	de nyid, de kho na nyid, chos dbyings
Reality-habit (truth-habit)	bden 'dzin
Realitylessness	rang bzhin med, bden med
Reality-status (truth-status)	bden grub
Reason	gtam tshigs, rgyu mtshan
Reasoning	rigs pa
Recollection	dran pa
Reference	lung
Reification (reify, reificatory)	sgro 'dogs
Repudiation (repudiative)	skur ba 'debs pa
Resultant Buddha ground	'bras bu sangs rgyas kyi sa
Retentiveness	chud mi za
Rudiments of virtues	dge bai rtsa ba
<b>Sammitiya</b>	mang pos bkur ba
Sankhya	grangs can pa
Sautrantika	mdo sde pa
School of the Eastern Mountain	shar gyi ri boi sde pa
Self-Buddha	rang sangs rgyas
Self-habit	bdag 'dzin
Selflessness	bdag med
Signlessness	mtshan ma med pa (ma mchis pa)
Single Vehicle	theg pa gcig pa

Sophist	rtog ge ba
Sphere of infinite space	nam mkha' mtha' yas skye mched
Spontaneous wisdom	ye shes
Stream-Enterer	rgyun zhugs pa
Substantivist(ic philosophy)	dnegos por sma ba
Suchness	de bzhin nyid
Suffering of change	'gyur bai sdug sngal
Suffering of creation	'du byed kyi sdug bsngal
Suffering of impermanence	mi rtag pai sdug bsngal
Sukhavati (pure land)	bde ba can
Superficial	kun rdzob
Superior intention	lhag bsam
Supramundane	'jig rten las 'das pa
Syllogism familiar to the other	rang gi rgyud kyi rjes su dpag pa
Syllogism of an own continuum	rang gi rgyud kyi rjes su dpag pa
Syllogism	sbyor ngag, rtags, rjes dpag
<b>T</b> en non-virtuous (deed)	mi dge ba bcu
Ten powers	stobs bcu
Ten virtues (deeds)	dge ba bcu
Thatness (Reality)	de nyid, de kho na nyid chos nyid



Thesis	dam bca'
Three factors	'khor gsum
Thus-Gone (Tathagata)	de bzhin gshegs pa
Trainee (candidate)	gdul bya
Transcendence (perfection)	pha rol tu phyin pa
Transcendent Destroyer and Possessor	bcom ldan 'das
Truth of cessation	'gog bden
Truth of the path	lam bden
Two truths	bden gnyis
<b>U</b> ltimate sense	don dam pa
Uncontaminated	zag med
Uniform in experience	ro cig
Universal Emperor	'khor lo sgyur ba
Universal Vehicle (Great Vehicle)	theg pa chen po
Unpronounced verdicts (fourteen)	lung ma bstan gyi lta ba (bcu bzhi)
<b>V</b> aibhashika	bye brag tu smra ba
Vaisheshika	bye brag pa
Validation cognition	tshad ma
Vedanta	rig byed du smra ba
Vessel (support)	rten
Victor	rgyal ba

**W**heel of teaching

chos kyi 'khor lo

Wisdom

shes rab

Wishlessness

smon pa med pa (ma mchis  
pa)

## PERSONAL NAMES OCCURRING IN THE “REMOVAL OF WRONG VIEWS”

**A**nanda

Aryadeva

Asanga

Atisha

**B**com ldan rig ral

Bhande

Bhavaviveka

Birvapa

Blo (bzang grags pa) (ba)

Bsod nams seng ge

Buddhapalita

**C**andrakirti

**D**harmakirti

Dharmapala

Dignaga

**G**tsang pa ser po

**H**aribhadra

**K**ashyapa

**M**aitreya(natha)

Manjushri

Muktisena

**N**ag tsho (lo tsva ba tshul khrims rgyal ba)

Nagarjuna

**P**a tshab (lo tsva ba nyi ma grags)

Putoba

**R**je lama

Rma bya

Rong ston

**S**akya Pandita

Samantabhadra

Shantideva

Subhuti

**T**song pa (ba)

**U**pagupta

**V**asubandhu

**Z**ang thang sag pa (ye shes 'byung gnas od)

## APPENDIX

Other texts so far translated by the same translators:

1) Commentary on Candrakirti's "Introduction to the Middle" (Madhyamakavatara). Author: Rendawa (Red mda' ba gzhon nu blo gros). Published by the CIHTS, Sarnath, Varanasi, in 1997.

2) Commentary on Aryadeva's "Four Hundred Verses" (Yogacaracatuhsataka) Author: Rendawa. Published by Lama Migmar Tsetan, Manjushri Publications, Cambridge, Mass. USA, in 2004.

3) Restoration of the first five chapters of the Madhyamakavatara into Sanskrit with a Hindi translation as well as an introduction in English, Hindi and Tibetan. Published by the CIHTS, Sarnath, Varanasi, in 2005.

4) "Removal of Wrong Views". Author: Gorampa (Go bo rab 'byams pa bsod nams seng ge). Published by the International Buddhist Academy, Kathmandu, Nepal (i.e. this very text).

5) Commentary on Nagarjuna's "Root Wisdom of the Middle" (Mulamadhyamakakarika). Author: Rendawa



6) Collection of Three Minor Texts by Rendawa

a) “The Jewel Garland of Fine Explanations of the Essence of the Holy Abhidharma Synthesis”

b) “A Dissertation, Lucidly Established by Reference and Reasoning, on the Different Perceptions of the Holy Ones of the Three Vehicles”

c) “The Ornament of the Establishment of Intelligence”

7) Commentary on Nagarjuna’s “Root Wisdom of the Middle” (Mulamadhyamakakarika). Author: Rongtön (Rong ston) Submitted to the CIHTS for publication.

8) “General exposition of the Madhyamaka Philosophy”. Author: Gorampa (In the process of getting finalized)



With bad advisors forever left behind,  
From paths of evil he departs for eternity,  
Soon to see the Buddha of Limitless Light  
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings  
of Samantabhadra's deeds,  
I now universally transfer.  
May every living being, drowning and adrift,  
Soon return to the Pure Land of  
Limitless Light!

~The Vows of Samantabhadra~

I vow that when my life approaches its end,  
All obstructions will be swept away;  
I will see Amitabha Buddha,  
And be born in His Western Pure Land of  
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,  
I will perfect and completely fulfill  
Without exception these Great Vows,  
To delight and benefit all beings.

~The Vows of Samantabhadra  
Avatamsaka Sutra~

# DEDICATION OF MERIT

May the merit and virtue  
accrued from this work  
adorn Amitabha Buddha's Pure Land,  
repay the four great kindnesses above,  
and relieve the suffering of  
those on the three paths below.

May those who see or hear of these efforts  
generate Bodhi-mind,  
spend their lives devoted to the Buddha Dharma,  
and finally be reborn together in  
the Land of Ultimate Bliss.  
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

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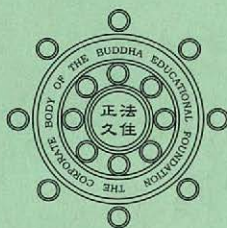
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